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ABSTRACT

This extensive collection of information and resource materials about North American Indians includes: (1) "A General Introduction to North American Indian Art"; (2) "Selected References on Native American Silverwork"; (3) "Selected References on Southwestern Native American Pottery"; (4) "Selected References on Southwestern Indian Textiles and Weaving"; (5) "Selected References on Native American Women"; (6) "Selected References on Native American Symbolism and Design"; (7) "Native Peoples of the Americas: Photographs of Exhibits in the Museum of Natural History"; (8) "Native American Resources: Books, Magazines, and Guides"; (9) "Selected References on Native American Games, Dances, and Crafts"; (10) "Selected References on Native American Indian Food"; (11) "Selected References Relevant to European and Native American Contact"; (12) "Introductory Bibliography on North American Indians"; (13) "Selected Photographs Illustrating North American Indian Life From the National Anthropological Archives"; (14) Selected Portraits of Prominent North American Indians"; (15) "American Indian Languages"; (16) "North American Indians: Bibliographies, Films, Curriculum Units, and Other Teaching Materials"; (17) "Native American Questions and Answers"; (18) "Origin of the American Indians"; and (19) "Erasing Native American Stereotypes." A teaching activity also is included, with instructions for a class on "North American Myths and Legends." (DQE)

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1994

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Dear Elementary or Secondary School Teacher:

The Department of Anthropology receives numerous requests for classroom teaching materials on Native Americans. The department does not specifically prepare curriculum units but does have free information: leaflets, bibliographies, and a newsletter. This Teacher's Resource Guide includes a "Bibliography for Teachers and Students on North American Indians" containing a listing of films and curriculum activities in addition to suggested books. Enclosed you will also find information on ordering photographs of North American Indians from the Smithsonian Institution's National Anthropological Archives and photographs of the Native American exhibits at the National Museum of Natural History.

Two publications the Smithsonian Institution produces for teachers are **AnthroNotes** and **Art to Zoo**. **AnthroNotes**, a National Museum of Natural History Newsletter for Teachers, is distributed by the Department of Anthropology. Published three times a year, the newsletter includes feature articles on current anthropological research, teaching activities for the classroom, summer fieldwork opportunities for teachers and students, and new resources. To be placed on the mailing list, write: Anthropology Outreach and Public Information Office, National Museum of Natural History MRC 112, Smithsonian Institution, Washington, DC 20560. **Art to Zoo**, a publication for elementary school teachers, is based on Smithsonian collections and includes ideas for teaching activities and descriptions of Smithsonian scientists and exhibits. To receive this publication, write to the Office of Elementary and Secondary Education, Arts & Industries Bldg. 1163, MRC 402, Smithsonian Institution, Washington, DC 20560. The OESE also publishes **Smithsonian's Resource Guide for Teachers**, a comprehensive listing of educational materials available from the Smithsonian relating to the social sciences, arts, and sciences. For a free copy, write to the above address.

Many of our inquiries concern available publications in the field of anthropology. The leaflet "Anthropological Materials Available from the Smithsonian" includes a listing of Smithsonian Press publications, some of which deal with North American Indians, including reprints of a few of the publications produced by the former Bureau of American Ethnology. The leaflet also describes the **Handbook of North American Indians**, an encyclopedia summarizing knowledge about all Native Peoples north of Mesoamerica, and lists the volumes published thus far. Many of the past publications of the Department of Anthropology and the Bureau of American Ethnology (which terminated in 1965) are currently available from University Microfilms, Inc., 300 N. Zeeb Rd., Ann Arbor, Michigan 48106; 1-800-521-0600 ext. 221.

If you have not already done so, we recommend that you investigate the resources of your city and state museums and historical and archeological societies. These organizations are often involved in education programs and can provide useful information.

The Bureau of Indian Affairs has available an informative booklet, which includes a bibliography, titled American Indians Today; Answers to Your Questions. Write: Bureau of Indian Affairs, Public Information Office, Department of the Interior, Washington, DC 20245. The Indian Arts and Crafts Board publishes a source directory of Native American owned and operated arts and crafts businesses. For this directory, write: Indian Arts and Crafts Board, Room 4004, Department of the Interior, Washington, DC 20240. A map of Indian reservations is available from the U.S. Geological Survey, Box 25286, Federal Center, Denver, CO 80225; (303) 236-7477. The cost is $2.75 each for orders of less than 10.

Recordings of and information about American Indian music can be obtained from the following organizations: Archive of Folk Song, Library of Congress, Washington, DC 20540; Canyon Records, 4143 N. Sixteenth St., Phoenix, AZ 85016; Folkway Records, c/o Birch Tree Group, 180 Alexander St., Princeton, NJ 08540; and Indian House, P.O. Box 472, Taos, NM 87571.

The National Geographic Society is another source of information on North American Indians. The Society produces films, publications, and the map "Indians of North America." For a listing of their materials, write National Geographic Society, P.O. Box 2806, Washington, DC 20013.

If your class plans on visiting the National Museum of Natural History, a tour through the Native American exhibits can be arranged by writing to the Office of Education, National Museum of Natural History, MRC 158, Smithsonian Institution, Washington, DC 20560.

We hope you find this resource guide useful in your teaching about American Indians.

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A GENERAL INTRODUCTION TO NORTH AMERICAN INDIAN ART

American Indian Art. (Magazine) Scottsdale, Az.: American Indian Art, Inc., 1968-. (Very informative discussion on a variety of art and craft techniques and histories; many full-color photographs and bibliographic references)

American Indian Art: Form and Tradition. Minneapolis: Walker Art Center, 1972. (Exhibition catalog)

Art of the First Americans. Cincinnati: Cincinnati Art Museum, 1976. (Exhibition catalog, contains illustrations and regional information on art and style in North America)

Brasser, Ted J. "Bo'jou Neejee!" Profiles of Canadian Indian Art. Ottawa: National Museum of Man, 1976. (Well illustrated catalog of a traveling exhibition)

Brody, J.J. Indian Painters and White Patrons. Albuquerque: University of New Mexico Press, 1971. (Contains many examples and histories of artists and white patronage)

Conn, Richard. Native American Art in the Denver Art Museum. Seattle: University of Washington Press, 1979. (Traces the development of many Native American cultures through their art; over 500 plates, many in color)

Covarrubias, Miquel. The Eagle, the Jaguar and the Serpent; Indian Art of the Americas; North America; Alaska, Canada, the United States. New York: Knopf, 1954.

Dawdy, Doris O. Annotated Bibliography of American Indian Painting. Contribution Series, Vol. XXI, pt.2. New York: Museum of the American Indian, Heye Foundation, 1968. (Primarily focuses on artists of the Southwest and the Southern Plains)

Denver Art Museum. Indian Leaflet Series. Denver: Denver Art Museum. (Leaflets cover art, crafts, clothing production, customs, and cultures and include short bibliographies. Write: Denver Art Museum, 100 W. 14 Ave. Parkway, Denver, Colorado 80204)

Denver Art Museum. Material Culture Notes. Denver: Denver Art Museum. (Series details construction of various articles made and used by Native Americans such as clothing, basketry, pottery and jewelry.)

Dickens, Roy S., editor. Of Sky and Earth: Art of the Early Southeastern Indians. Atlanta: Georgia Department of Archives and History, 1982. (Catalog of exhibition at High Museum of Mississippi)

Dockstader, Frederick, J. Indian Art in America. Greenwich: New York Graphic Society, 1975.

Douglas, Frederic H. and Rene d'Harnancourt. Indian Art of the United States. New York: Museum of Modern Art, 1941. (Well-illustrated catalog of an important exhibition of Indian art sponsored by the Indian Arts and Crafts Board of the U.S. Department of the Interior)

Dunn, Dorothy. American Indian Painting. Albuquerque: University of New Mexico Press, 1968. (Good reproductions plus useful commentary on various artists)

Exposition of Indian Tribal Arts, Inc. Introduction to American Indian Art. Glorieta: Rio Grande Press, Inc., 1973. Originally published in 1931.

Fawcett, David M. and Lee A. Callander. Native American Painting: Selections from the Museum of the American Indian. New York: Heye Foundation, 1982.

Feder, Norman. American Indian Art. New York: Harry N. Abrams, 1971.

Feder, Norman. 200 Years of North American Indian Art. New York: Praeger Publishers, 1972. (An historic reference for Native American artistic trends)

Feest, Christian F. Native Arts of North America. New York and Toronto: Oxford University Press, 1980. (Excellent summary by a leading European student of Indian Art)

Furst, Peter T. and Jill L. North American Indian Art. New York: Rizzoli Publishing, 1982.

Grant, Campbell. Rock Art of the American Indian. New York: Thomas Y. Crowell, 1967. (Discusses the geometric and figurative forms incised or painted on the walls of caves and on exposed rock surfaces found at numerous locations in the United States and Canada)

Hassrick, Royal B. and Cile M. Bach. Indian Art of the Americas. Winter issue, Denver Art Museum Quarterly. Denver: Denver Art Museum, 1960. (A richly illustrated history of Native American art)

Indian Arts and Crafts Board. Native American Arts. (Serial) Washington, D.C.: Indian Arts and Crafts Board, U S Department of the Interior, 1968-. (Leaflets describe specific arts, crafts, and artists. Write: Indian Arts and Crafts Board, Room 4004, United States Department of the Interior, Washington, DC. 20240)

Mallery, Garrick. "Picture-writing of the American Indians." Tenth Annual Report Bureau of American Ethnology. Washington, 1889. (An early classic of American Indian symbols used in graphic art)

Masterworks from the Museum of the American Indian. Introduction by Frederick J. Dockstader. New York: Metropolitan museum of Art, 1973. (Catalog of an exhibition with all objects illustrated)

Maurer, Evan M. The Native American Heritage: A Survey of North American Indian Art. Chicago: The Art Institute of Chicago, 1977. (A good reference for clothing designs and symbolic meanings in color use by specific tribes)

Miles, Charles. Indian and Eskimo Artifacts of North America. New York: Bonanza Books, Crown Publishers, Inc., 1963. (An historic presentation of North American art)

Philbrook Art Center. Native American Art at Philbrook. Tulsa: Philbrook Art Center, 1980. (An informative exhibit catalog, illustrated with many good photographs)

Roosevelt, Anna Curtenius and James G.E. Smith, ed. The Ancestors: Native Artisans of the Americas. Seattle: University of Washington Press, 1980. (Covering two millennia, this exhibit catalog focuses on seven Native American crafts and the cultural groups who excelled in their production)

Silverman, Arthur. 100 Years of Native American Painting. Oklahoma City: The Oklahoma Museum of Art, 1978.

Snodgrass, Jeanne O. American Indian Painters: A Biographical Directory. Contribution Series, Vol. XXI, Pt. 1. New York: Museum of the American Indian, Heye Foundation, 1968.

Sturtevant, William C., general editor. Handbook of North American Indians. Washington, DC: Smithsonian Institution, 1978-. (This encyclopedia summarizes knowledge about all Native peoples north of Mesoamerica, with chapters on the arts of specific cultures. Seven out of 20 volumes currently published--Volume 15: Northeast, Volume 8: California, Volume 9: Southwest (Puebloan peoples), Volume 6: Subartic, Volume 10: Southwest (non-Puebloan peoples), Volume 5: Arctic, and Volume 11: Great Basin. Heavily illustrated, extensive bibliographies, well indexed.)

Vaillant, George C. Indian Arts in North America. New York: Harper and Brothers, Publishers, 1939. (An older but still recommended introduction)

Wade, Edwin L. and Rennard Strickland. Magic Images: Contemporary Native American Art. Norman: University of Oklahoma Press, 1981. (Profusely illustrated with extensive bibliography)

Wade, Edwin L., ed. The Arts of the North American Indian: Native Traditions in Evolution. New York: Hudson Hills Press, in association with Philbrook Art Center, Tulsa, Oklahoma, 1986. (Exhibit catalog)

Whiteford, Andrew H. North American Indian Arts. (A Golden Press Science Guide.) New York: Golden Press, 1973. Originally published in 1970. (Illustrated guide of Indian art in all reliable media)

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SELECTED REFERENCES ON NATIVE AMERICAN SILVERWORK

Adair, John. The Navajo and Pueblo Silversmiths. Norman: University of Oklahoma Press, 1944. (A classic, but out-of-print, presentation of a southwestern craft)

Bedinger, Margery. Indian Silver: Navajo and Pueblo Jewelers. Albuquerque: University of New Mexico Press, 1973. (A brief introduction)

Carter, William H. Metallic Ornaments of the North American Indians. London, Ontario: Namind Printers and Publishers, 1973.

Contemporary Southern Plains Indian Metalwork. Anadarko, OK: Oklahoma Indian Arts and Crafts Cooperative, 1976. (Illustrated reference for silver and copper creations)

Denver Art Museum. Indian Leaflet Series. Denver: Denver Art Museum. (Leaflet series details the construction and history of Indian arts and crafts. Titles include: Navaho Silversmithing #15, Copper and the Indian #75-76, and Main Types of Indian Metal Jewelry #104. Write: Denver Art Museum, 100 14 Ave. Parkway, Denver, CO 80204)

Feder, Norman. "Plains Indian Metal Working with Emphasis on Hairplates." American Indian Tradition, Vol. 8, No. 2, pp.55-76, 1962. (Focuses on the flowering of Plains Indian metalwork from 1865-1880, bibliography)

Fredrickson, N. Jaye. The Covenant Chain: Indian Ceremonial and Trade Silver. Ottawa: National Museum of Canada, 1980.

Harrington, M.R. "Iroquois Silverwork." Anthropological Papers. American Museum of Natural History. Vol. 1, No. 6, pp. 351-369, 1908.

Hunt, W. Ben. Indian Silversmithing. Milwaukee: Bruce Publishing Company, 1960. (A basic introduction)

Jernigan, E. Wesley. Jewelry of the Prehistoric Southwest. Albuquerque: University of New Mexico Press, 1983.

Lincoln, Louise, ed. Southwest Indian Silver from the Doneghy Collection. Austin: University of Texas Press for the Minnesota Institute of Arts, 1982. (Well-illustrated catalog of a noteworthy collection with a discussion of the history and technology of silverworking in the Southwest)

Neumann, David L. Navajo Silversmithing. Santa Fe: Museum of Santa Fe, New Mexico, 1971.

Rosnek, Carl, and Stacey, Joseph. Skystone and Silver: The Collector's Book of Southwest Indian Jewelry. Englewood Cliffs, NJ: Prentice-Hall, 1976.

Woodward, Arthur. Navajo Silver: A Brief History of Navajo Silversmithing. Flagstaff, AZ: Northland Press, 1971.

Wright, Margaret. Hopi Silver. The History and Hallmarks of Hopi Silversmithing. Flagstaff: Northland Press, 1972. (Limited text but well-illustrated)

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SELECTED REFERENCES ON SOUTHWESTERN NATIVE AMERICAN POTTERY

Babcock, Barbara A. and Guy Monthan. The Pueblo Storyteller: Development of a Figurative Ceramic Tradition. Tucson: University of Arizona Press, 1986. (This volume on Storyteller dolls links the invention of these dolls to the Pueblo figurative tradition and traces the revival of figurative ceramics. Well-illustrated)

Brody, J. J. Pueblo Pottery, A.D. 400-1967. Albuquerque: Museum of Anthropology, University of New Mexico, 1968. (An informative and well-illustrated volume)

Bunzel, Ruth L. The Pueblo Potter: A Study of Creative Imagination in Primitive Art. New York: Dover Publications, Inc., 1972. (A classic presentation of Southwestern pottery)

Chapman, Kenneth Milton. The Pottery of San Ildefonso Pueblo. Albuquerque: University of New Mexico Press, 1970. (Describes the tradition and production of a distinctive form of Southwestern pottery).

Denver Art Museum. Indian Leaflet Series. Denver: Denver Art Museum. (A series of leaflets which detail the construction and history of various arts and crafts. Titles include: Pueblo Indian Pottery Making #6, Santa Clara and San Juan Pottery #35, Hopi Indian Pottery #47, Modern Pueblo Pottery Types #53-54, Pottery of the Southwestern Tribes #69-70. Write: Denver Art Museum, 100 14 Ave. Parkway, Denver, CO 80204)

Exposition of Indian Tribal Arts. Introduction to American Indian Art. New York: Exposition of Indian Tribal Arts, 1931. (Articles cover a broad range of North American Indian arts with a good introduction to pottery techniques and design)

Field, Clark. Indian Pottery of the Southwest, Post Spanish Period. Clark Field Collection. Tulsa: Philbrook Art Center, 1958. (This exhibit catalog covers the development of pottery styles)

Fontana, B.L. Papago Indian Pottery. Seattle: University of Washington Press, 1962. (A classic work)

Generations in Clay: Pueblo Pottery in the American Southwest. Flagstaff: Northland Press, 1980. (Published in cooperation with American Federation of the Arts.

Guthe, C.E. Pueblo Pottery Making: A Study at the Village of San Ildefonso. (Papers of the Phillips Academy Southwest Expedition, No. 2.) New Haven: Yale University Press, 1925. (An excellent detailed description)

Harlow, Francis H. and John V. Young. Contemporary Pueblo Indian Pottery. Santa Fe: Museum of New Mexico Press, 1972. (A noted authority describes a variety of Southwestern pottery traditions)

LeFree, Betty. Santa Clara Pottery Today. Albuquerque: University of New Mexico Press, 1975. (A good visual and historical reference)

Peterson, Susan. Maria Martinez: Five Generations of Potters. Washington: Smithsonian Institution Press, 1978. (Illustrated volume details the life and artistry of a Southwestern potter)

Peterson, Susan. The Living Tradition of Maria Martinez. New York: Harper and Row, 1977.

Rice, Prudence M. Pottery Analysis: A Sourcebook. Chicago: University of Chicago Press, 1987.

Schlager, Ann P. An Illustrated Guide to Pueblo Indian Pottery, 1900-1975. (Popular Series #1, Museum of Anthropology, University of Kansas.) Lawrence: University of Kansas Printing Service, 1980. (A key to identification of Pueblo pottery. Write: Museum of Anthropology, University of Kansas, Lawrence, KS 66045)

Seven Families in Pueblo Pottery. Albuquerque: Maxwell Museum of Anthropology, The University of New Mexico, 1974. (Focuses on the Pueblo pottery color and style traditions. Includes information on Maria Martinez of the San Idlefonzo Pueblo.)

Sikorski, Kathryn A. Modern Hopi Pottery. Monograph Series Vol. 5, #2. Logan: Utah State University Press, 1968.

"Southwestern Pottery Today." Arizona Highways, May 1974, Vol. L, Number 5. Phoenix: Arizona Highway Department, 1974. (A well-illustrated profile of potters working in the Southwest)

Van Camp, Gena R. Kumeyaay Pottery: Paddle and Anvil Technique of Southern California. Socorro, NM: Ballena Press, 1979.

White, John Kennard. Pottery Techniques of Native North America: An Introduction to Traditional Technology. Chicago: University of Chicago Press, 1976. (A basic introduction)

Wormington, H.M. and Arminta Neal. The Story of Pueblo Pottery. Denver: The Denver Museum of Natural History, 1974. 4th. printing.

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SMITHSONIAN INSTITUTION
1987

SELECTED REFERENCES ON SOUTHWESTERN INDIAN TEXTILES AND WEAVING

Amsden, Charles Avery. Navajo Weaving, Its Technic and History. Chicago: Rio Grande Press, 1964.

Baer, Joshua. Collecting the Navajo Child's Blanket. Santa Fe: Morning Star Gallery, 1986.

Bennett, Noel. The Weaver's Pathway: a Clarification of the "Spirit Trail" in Navajo Weaving. 1st. ed. Flagstaff, AZ: Northland Press, 1974.

Berlant, Anthony. Walk in Beauty: the Navajo and Their Blankets. Boston: New York Graphic Society, 1977.

Brody, J. Between Traditions: Navajo Weaving Toward the End of the Nineteenth Century. Iowa City: University of Iowa Museum of Art, 1976.

Campbell, Tyrone D. Historic Navajo Weaving, 1800-1900: Three Cultures--One Loom. Albuquerque, NM: University of New Mexico Press. (A 1986 exhibition catalog of 26 19th-century Navajo weavings at Rutgers University, including chief blankets, serapes, wearing blankets and Germantown rugs)

Denver Art Museum. Indian Leaflet Series. Denver: Denver Art Museum. (Series of informative leaflets on: Navaho Spinning, Dyeing and Weaving (#3), Hopi Indian Weaving (#18), Indian Cloth-making, Looms, Technics and Kinds of Fabrics (#59-60), Acoma Pueblo Weaving and Embroidery (#89), Weaving in the Tewa Pueblos (#90), Weaving of the Keres Pueblos--Weaving of the Tiwa Pueblos and Jemez (#91), Main Types of Pueblo Cotton Textiles (#92-93), Main Types of Pueblo Woolen Textiles (#94-95), Weaving at Zuni Pueblo (#96-97), Navaho Wearing Blankets (#113), and Southwestern Weaving Materials (#116). Each leaflet contains detailed information, drawings and bibliography. Write: Denver Art Museum, 100 W. 14th. Ave. Parkway, Denver, CO 80204)

Dockstader, Frederick J. Weaving Arts of the North American Indian. New York: Crowell, 1978.

Dockstader, Frederick J. The Song of the Loom: New Traditions in Navajo Weaving. New York: Hudson Hills Press with the Montclair Art Museum, 1987. (Exhibit catalog with information on technology and biographies of weavers)

Dutton, Bertha Pauline. Navaho Weaving Today. Santa Fe: Museum of New Mexico Press, 1963.

Fox, Nancy. *Pueblo Weaving and Textile Arts*. Santa Fe: Museum of New Mexico Press, 1978.

James, George Wharton. *Indian Blankets and Their Makers*. Glorieta: Rio Grande Press, 1971. Originally published in 1914.

Kent, Kate Peck. *Pueblo Indian Textiles: A Living Tradition*. Seattle: University of Washington Press, 1983. (A basic resource for Southwestern culture and art history. Illustrates the tradition of textile production of the Pueblo-dwelling Native Americans)

__________. *Navajo Weaving: Three Centuries of Change*. Santa Fe: School of American Research Press, distributed by the University of Washington Press, 1985. (A foremost authority on ethnic textiles traces the history of Navajo weaving from 1650 to present day; fully illustrated)

Maxwell, Gilbert S. *Navaho Rugs: Past, Present and Future*. In Collaboration with Eugene L. Conrotto. Palm Desert, CA: Desert-Southwest Inc., 1963. (Contains many illustrations, map of locales and bibliography)

Mera, Harry P. *Navajo Textile Arts*. Santa Barbara: Peregrine Smith, 1975.

Pendleton, Mary. *Navajo and Hopi Weaving Techniques*. New York: MacMillian, 1974.

Reichard, Gladys A. *Spiderwoman: a Story of Navajo Weavers and Chanters*. New York: The MacMillian, Co., 1934.

Rodee, Marian E. *Old Navajo Rugs: Their Development From 1900 to 1940*. Albuquerque, NM: University of New Mexico Press, 1988.

_____________. *Southwestern Weaving*. 1st. ed. Albuquerque: University of New Mexico Press, 1977.

Roessel, Ruth. "Navajo Arts and Crafts." In *Handbook of North American Indians*, pp. 592-604. General editor William C. Sturtevant, volume editor Alfonso Ortiz. Washington, D.C.: Smithsonian Institution Press, 1983.

Wheat, Joe Ben. *Gift of Spiderwoman: Southwestern Textiles*. Philadelphia: University Museum Press, 1981.

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SELECTED BIBLIOGRAPHY ON NATIVE AMERICAN WOMEN

Albers, Patricia and Beatrice Medicine (eds). The Hidden Half: Studies of Plains Indian Women. Lanham, MD: University Press of America, Inc., 1983.

These ethnohistorical articles critique past works that have examined images of Plains Indian women, their work, status, and female identity, and reassess findings in light of new developments in anthropology and women's studies.

Basso, Keith H. "The Gift of Changing Woman." Bureau of American Ethnology Bulletin, Anthropology Paper #76, Bulletin # 196. Washington: U.S. Government Printing Office, 1966.

Description and analysis of Navajo and Apache girl's puberty rituals.

Bataille, Gretchen M. and Kathleen M. Sands. American Indian Women: Guide to Research. New York: Garland, 1991.

______________. American Indian Women: Telling Their Lives. Lincoln: University of Nebraska Press, 1984.

Autobiographies and narrative techniques are examined to reflect Indian women's literary tradition and changing roles.

Blackman, Margaret B. Sadie Brower Neakok An Inupiaq Woman. Seattle, WA: University of Washington Press, 1989.

A fascinating life history of a 71 year-old Inupiaq woman, born of an Eskimo mother and White father, describing her involvement with her community as teacher and magistrate as well as her roles as wife and mother.

______________. During My Time: Florence Edenshaw Davidson, A Haida Woman. Seattle, WA: University of Washington Press, rev. ed., 1992, 1982.

An engaging oral history of a Haida woman, born in 1896 off the coast of British Columbia, providing considerable information about Haida culture.

Brave Bird, Mary, with Richard Erdoes. Ohitaka Woman. New York: Grove Press, 1993. (Also see Lakota Woman, below, Mary Brave Bird's first autobiography written when she was married to Leonard Crow Dog.

Colson, Elizabeth, ed. Autobiographies of Three Pomo Women. Berkeley: University of California Press, 1974.

Narratives of life in the early 20th century describe the conflict between traditional Pomo and white ways.

Crow Dog, Mary and Richard Erdoes. Lakota Woman. New York: Grove-Weidenfeld, 1990.

Contemporary account of reservation life, Indian politics, traditional tribal ways, and growing up Sioux in the 60s, 70s, and 80s.

Foreman, Carolyn. Indian Women Chiefs. Muskogee, OK: Hoffman, 1954; rep. 1976.

Brief biographical sketches of Native American women leaders.

Frisbie, Charlotte J. Kinaalda, a Study of the Navajo Girl's Puberty Ceremony. Middletown, Conn.: Wesleyan University Press, 1967.

Anthropological study of puberty ceremonies focusing on performance aspects such as song, dance, and narration.

Green, Rayna. Native American Women: A Contextual Bibliography. Bloomington: Indiana University Press, 1983.

This most recent bibliography contains about 700 briefly annotated citations.

Gridley, Marion Eleanor. American Indian Women. New York: Hawthorn Books, 1974.

Sketches lives of eighteen celebrated Indian women including Pocahontas, Pablita Velarde, and the Tallchief sisters.

Jones, David E. Sanapia, Comanche Medicine Woman. New York: Holt, Rinehart & Winston, 1972.

Compiled by Sanapia's "adopted" son, this detailed bibliography describes the cultural and social aspects of Sanapia's role as Medicine woman.

Kelley, Jane Holden. Yaqui Women: Contemporary Life Histories. Lincoln: University of Nebraska Press, 1978.

Narratives of four ordinary Yaqui women with a lengthy introduction discussing the editor's methodology and background of the Yaqui people.

Landes, Ruth. The Ojibwa Woman. New York: Columbia University Press, 1938.

Classic ethnographic life histories of three women include family relationships and marriage practices.

Linderman, Frank Bird. Pretty-Shield, Medicine Woman of the Crows. New York: John Day Co., 1932.

Seventy-four-year-old Pretty Shield recounts her life experiences and laments the loss of traditional ways.

Lurie, Nancy M. Oestreich. Mountain Wolf Woman: Sister of Crashing Thunder. Ann Arbor: University of Michigan Press, 1961.

Narrative describes Winnebago life from traditional hunting and ceremonial practices to the period of White bureaucratic dominance.

Mead, Margaret. *The Changing Culture of an Indian Tribe.* New York: Columbia University Press, 1932.

One of the first major studies to explore family life and the dynamic role of women.

Medicine, Bea. *The Native American Woman: A Perspective.* Austin: National Education Laboratory Publishers, 1978.

Critical analysis of past approaches and studies of Indian women in light of contemporary findings.

Niethammer, Carol. *Daughters of the Earth: The Lives and Legends of American Indian Women*. New York: Macmillan, 1977.

Well-written and well-researched description of Americn Indian women based on historical records and recollections by contemporary Indian women. Topics include childbirth, growing up, coming-of-age, marriage, women's economic roles, women and power, and women and war.

Powers, Marla N. *Oglala Women: Myth, Ritual and Reality.* Chicago: University of Chicago Press, 1986.

Ethnographic study that considers the whole context of Oglala life--such as religion, economics, medicine, political life, old age--explores the complementary roles of men and women in Oglala society.

Terrell, John Upton and Donna M. Terrell. *Indian Women of the Western Morning: Their Life in Early America.* Garden City, New York: Anchor Press, 1976.

Describes historical roles of American Indian women from various cultural groups.

Underhill, Ruth Murray, ed. *Papago Woman.* New York: Holt, Rinehart and Winston, 1979.

Originally published as a memoir in 1936, Marie Concha's lyrical narrative (given at the age of 90) recounts her dynamic, traditional life.

Van Steen, Marcus. *Pauline Johnson: Her Life Work.* Toronto: Hodder and Stoughton, 1965.

Life of a Mohawk poet, actress and cultural leader.

Welch, Deborah. "American Indian Women: Reaching Beyond the Myth" in *New Directions in American Indian History*, edited by Colin G. Calloway. Norman, OK: University of Oklahoma Press, 1987.

Building on Rayna Green's 1983 survey, Welch's study identifies key works, trends and future directions.

ANTHROPOLOGY OUTREACH AND
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SELECTED REFERENCES ON NATIVE AMERICAN SYMBOLISM AND DESIGN

Appleton, Leroy H. American Indian Design and Decoration. New York: Dover Publications, Inc., 1971. (Contains detailed drawings of basketry, sculpture, painting, beadwork, and sand paintings)

Boas, Franz. Primitive Art. Cambridge, MA: University Press, 1927. (One chapter is on symbolism)

Bunzel, Ruth L. The Pueblo Potter. New York: Columbia University Contributions to Anthropology, No. 8, 1929. (Contains a chapter dealing specifically with symbolism)

Caraway, Caren. Plains Indians Designs. New York: Doubleday, 1984. (Discusses the designs used by the Crow, the Blackfoot, the Comanche, the Pawnee, and the Apache, among others)

Denver Art Museum. Indian Leaflet Series. Denver: Denver Art Museum. (Leaflets provide information on and illustrations of Native American designs and color use. Specific leaflets are Colors in Indian Arts: Their Sources and Uses (#56), Symbolism in Indian Art and the Difficulties of its Interpretation (#61), and Red-Dark-Light in Designs (#114). Write: Denver Art Museum, 100 14th Ave. Parkway, Denver, CO 80204)

Kroeber, A. L. "Decorative Symbolism of the Arapaho." American Anthropologist, Vol. III, No. 2, pp.308-336, 1901. (Informative essay on decoration techniques and symbolic beliefs shown in the bead and quill works of the Arapaho)

Mallery, Garrick. Picture-writing of the American Indians. Foreword by J.W. Powell. New York: Dover Publication, 1972. Reprint of 1893 edition. (Classic study of symbolism)

Maurer, Evan M. The Native American Heritage: A Survey of North American Indian Art. Chicago: The Art Institute of Chicago, 1977. (Very good reference for symbolic meaning of color use by tribes)

Newcomb, Franc Johnson, Stanley Fisher and Mary C. Wheelwright. "Navajo Symbolism." Papers of the Peabody Museum of Archaeology and Ethnology, Harvard University, Vol. XXXII, No. 3. Cambridge, MA: Peabody Museum, 1956. (Discusses symbolic meanings as used in art, religion, and daily life)

Naylor, Maria. Authentic Indian Designs. New York: Dover Publications, Inc., 1975. (Contains many illustrations of designs taken from Native American crafts and clothing)

Peet, Stephen D. Native American Symbolism. American Antiquarian, Vol. 7, No. 3., 1885. (Older but excellent work on symbol use)

BEST COPY AVAILABLE

Roosevelt, Anna Curtenius and James G. E. Smith. *The Ancestors: Native Artisans of the Americas*. New York: Museum of the American Indian, 1979. (Illustrated volume deals with sex restrictions in decoration construction and specific geometric and figure styles used by various tribes)

Speck, Frank G. "Notes on the Functional Basis of Decoration and the Feather Technique of the Oglala Sioux." *Indian Notes*, Vol. 5, pp. 1-42. New York: Museum of the American Indian, Heye Foundation, 1928. (Details Plains decorative techniques, specifically feather use and its symbolic meaning)

Spinden, Herbert J. *Indian Symbolism*. New York: The Exposition of Indian Tribal Arts, Inc., 1931.

Westlake, Inez B. *American Indian Designs*. Philadelphia: H. C. Perleberg, 1925-1930. (Series of 200 plates of designs from prehistoric to modern times)

Wissler, Clark. *Symbolism in the Decorative Art of the Sioux*. New York: International Congress of Americanists, 13th. Session, 1902. (A classic work on symbolic development)

______________. *The American Indian*. 3rd ed. New York: Doubleday, 1938. (Contains a general discussion of symbolism in design)

In addition to the references listed above, most introductory texts on Native American art contain information on symbolism and design motifs. Care should be taken, however, in making symbolic interpretations as many designs have personal rather than tribal meaning.

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NATIVE PEOPLES OF THE AMERICAS: PHOTOGRAPHS OF EXHIBITS IN THE MUSEUM OF NATURAL HISTORY

	Negative Number
Introductory Panel to Native Peoples Exhibits	MNH.021
Eskimos	
Polar Eskimo (Life-sized group)	MNH.035
Eskimo Clothing (Left section of exhibit case)	MNH.025
Some varieties of Eskimo clothing (Right section of exhibit case with life-size models)	MNH.039
Map of the land of the Eskimo	MNH.023
Hunting birds and land animals (Wall case)	
Sea hunting and fishing (Wall case with life-sized model in kayak)	MNH.010
Eskimo homes and furnishings (Wall case)	MNH.029
Alaskan Eskimo art (Wall case)	MNH.024
Indians of the Sub-Arctic	
Caribou hunting Indians of the Sub-Arctic (Left section of exhibit case with life-size models)	MNH.043
Caribou hunting Indians of the Sub-Arctic (Right section of exhibit case with full-sized model)	MNH.043-A
Indians of the Eastern Woodlands	
Making a living in the woods (Wall case)	MNH.017
Woodland Indian crafts (Wall case)	MNH.020
The birch bark canoe (Wall case)	MNH.031
Lacrosse (Wall case)	MNH.022
Spirits in the woods (Wall case)	MNH.033
Indians of coastal North Carolina in the year 1585 (color transparencies of watercolors by John White)	MNH.028
War and peace among the woodland tribes (Wall case)	MNH.027

Indians of the Eastern Woodlands (continued)

Captain John Smith trading with the Powhatan Indians (Life-sized group)	MNH.006
The Seminole Indians of the Florida Everglades (Wall case with life-sized model)	MNH.032

Indians of the Plains

River valley farmers of the Plains (Wall case)	MNH.014
Nomadic buffalo hunters of the Plains (Wall case)	MNH.002
Plains Indian tipi (Life-sized, Front view)	MNH.042
Plains Indian tipi (Life-sized, View of interior)	MNH.042-A
Plains Indian tipi (Life-sized, View showing woman making pemmican)	MNH.042-B
Plains Indian tipi (Life-sized, Rear view showing children at play)	44,855-H
Buffalo, the staff of life (Wall case)	MNH.011
Blackfoot buffalo drive (Diorama)	MNH.005
Plains Indian painting (Wall case)	MNH.030
Ornaments of bird and animal materials (Wall case)	MNH.004
Plains Indian clothing (Left section of exhibit case with life-sized models)	MNH.041
Plains Indian clothing (Right section of exhibit case with life-sized models)	MNH.041-A
Ornaments of shell and silver (Wall case)	MNH.026
Quillwork and beadwork (Wall case)	MNH.013
The feather bonnet (Wall case)	MNH.009
Plains Indian warfare (Wall case)	MNH.008
Plains Indian Religion (Wall case)	MNH.003

Indians of the Northwestern Plateau

Indians of the Northwestern Plateau (Wall case)	MNH.036

Indians of the Northwest Coast

Fishermen of the Northwest Coast (Wall case)	MNH.038
Northwest Coast Indian warfare (Wall case)	MNH.007
Potlatch, a great giveaway (Wall case)	MNH.034
Northwest Coast Indian clothing (Wall case with life-sized model)	MNH.019
Women were skillful weavers (Wall case with life-sized model)	MNH.037

Indians of the Northwest Coast (continued)

Totem pole (Life-sized)	MNH.012
Northwest Coast art (Wall case)	MNH.018
Northwest Coast Indian masks (Wall case)	MNH.040
Totem pole (Life-sized)	MNH.015

Indians of California

Hupa Indians of northern California (Life-sized group)	43,595-D
Food was plentiful in California (Wall case)	43,387-G
California Indian homes (Wall case)	43,394-C
Shell money (Wall case)	43,387-A
Pomo Indian baskets (Wall case)	43,387-F
Baskets had many uses (Wall case)	43,387-E
Ceremonial costume and accessories (Wall case)	43,394-A
Yosemite Indian village (Diorama)	41,642-A

Navaho and Apache Indians

Navaho shepherds (Wall case)	43,394-B
Navaho crafts: weavers and silversmiths (Life-sized group)	43,354
Navaho weaving before 1890 (Wall case)	43,387-D
Navaho silverwork (Wall case)	43,387
Apache warriors and hunters (Wall case)	43,387-B
Apache crafts (Wall case)	43,373-C
Apache costume (Life-sized group)	43,387-C

Pueblo Indians

Interior of Hopi apartment (Life-sized group)	43,728
The Pueblo: a primitive apartment house (Wall case)	43,373-E
Corn: the gift of the gods (Wall case)	43,369-C
Pueblo Indian weaving (Wall case with life-sized model)	43,373
Main styles of Pueblo pottery (Wall case)	43,369-E
Zuni Pueblo pottery making (Wall case with life-sized model)	43,373-F
Ceremony in a Hopi kiva (Diorama)	43,595-J
Hopi snake dance (Life-sized group)	43,595-A

Southwestern Desert Indians

The Cocopa: desert dwellers (Life-sized group)	43,595-G
The Pima: farmers in the Arizona desert (Wall case)	43,354-C
Pima crafts (Wall case)	43,369-F
Desert people wore little clothing (Wall case with life-sized models)	43,373-A
Mohave pottery (Wall case)	43,354-E
The Seri: a desert-coastal tribe of the Gulf of California (Wall case)	43,369-A

Highland Indians of Latin America

Some folk costumes of Indians in Guatemala (Wall case with life-size models)	43,595-E
The Huichol: a conservative mountain tribe of Mexico (Wall case)	43,369-B
Ornamental fans (Wall case)	43,373-B
Inca Indian terrace farming in Peruvian Highlands (Diorama)	43,728-B
Araucanian crafts	43,354-F
The Aymara: high altitude farmers and fishermen (Wall case)	43,354-A

Tropical Forest Indians

The Carib: Indians of tropical British Guiana (Life-sized group)	43,595
Indians of the Guianas (Wall case)	43,394
The Jivaro: warlike Indians of eastern Ecuador (Wall case)	43.354-B
Jivaro shrunken heads (Wall case)	43,354-G
Closeup of a Jivaro shrunken head	43,354-L

Circum-Caribbean Tribes

Indians who met Columbus in 1492 (Diorama)	43,068-B
Relics of the first Indians who met Columbus (Wall case)	43,354-H
The San Blas Cuna: fishermen and farmers of Panama (Wall case)	43,354-J
San Blas Cuna religion and ceremonies (Wall Case)	43,354-D

Indian Hunters of Southern South America

The Tehuelche: nomadic hunters on the Argentine grasslands (Life-sized group)	43,595-H
Techuelche horsemen of Patagonia (Wall case)	43,344
The Tehuelche as seen by white artists (Wall case)	43,344-C
Indians of the Land of Fire (Tierra del Fuego) (Wall case)	43,344-A
The Ona Indians, as seen by the artist, C. W. Furlong in 1908 (Wall case)	43,344-B
Camp scene among the Yahgan Indians, the southernmost people in the world (Diorama)	38,713-B

Indian and Eskimo Ingenuity: Map of North and and South America

MNH.001

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NATIVE AMERICAN RESOURCES: BOOKS, MAGAZINES, AND GUIDES

Elementary school explorations of Native American cultures too often focus on traditional arts and crafts–making tipis, totem poles, baskets, pottery, and bows and arrows. Unconscious stereotypes persist so that, in the minds of students, North American Indians and Eskimos still live as they did in the 1700's. Any real understanding of many different peoples with distinctive cultures never emerges. Fortunately, there are some books and class room materials that can help correct such biases as well as provide rich learning experiences. The reading level of these materials ranges from kindergarten through ninth grade.

BOOKS

Ashabranner, Brent. Morning Star, Black Sun: The Northern Cheyenne Indians and America's Energy Crisis. New York: Dodd, Mead, and Co., 1982. (5th-9th)

> A readable, caring history of the Cheyenne is told movingly from their viewpoint. The book also chronicles why the Tribal Council voted in 1973 to cancel all Northern Cheyenne coal leases and exploration permits, and why, instead, the tribe itself is trying to exploit possible oil and gas reserves on their land.

Bierhorst, John, editor. The Whistling Skeleton: American Indian Tales of the Supernatural, collected by George Grinnell and illustrated by Robert Andrew Parker. New York: Winds Press, 1982. (4th-8th)

> Between 1870 and 1890, George B. Grinnell collected these dramatic tales which come from the Pawnee of Kansas and Nebraska, the Blackfeet of Montana, and the Cheyenne of Wyoming and Colorado. The aptly illustrated and engaging stories reflect the world of Plains Indian peoples, their hunting methods, family lives, warfare, values, and beliefs.

Bierhorst, John. A Cry from the Earth: Music of the North American Indians. Four Winds Press, 1979.

> The important role music played among all North American tribes is described with illustrative musical examples from the late 18th century to today, from the major culture areas of North America. Both of Bierhorst's books include bibliographies of other excellent works, including Bierhorst's earlier works.

DePaola, Tomie, author/illustrator. The Legend of the Bluebonnet. New York: G.P. Putnam's Sons, 1983. (K-4th)

> A beautifully retold legend from the Comanche people in which a young girl gives up her beloved doll to save her people, and in return they receive the gift of the bluebonnet flower.

BEST COPY AVAILABLE

Erdoes, Richard. The Native Americans: Navajos. New York: Sterling Publishing Co., 1978. (K-6th)

Vivid colored pictures dominate the text that describes Navajo history, land, and traditional and present lifestyles. At times the writing is simplistic, but the book provides the Navajo viewpoint that is often missing from books on Native Americans. In addition, contemporary issues such as strip mining, oil and gas mining, health problems, education, and housing standards are discussed.

Goble, Paul. Buffalo Woman. New York: Bradbury Press, Inc./Macmillan, 1984. (K-4th)

This beautifully told tale is based on a legend from the Great Plains and is richly illustrated by the author. Goble has written other highly recommended books for young people such as the 1979 Caldecott Medal winner The Girl Who Loved Wild Horses, and has illustrated many other fine collections such as The Sound of Flutes and Other Indian Legends, transcribed and edited by Richard Erdoes (New York: Pantheon Books, 1976), appropriate for grades 4-9.

Meyer, Carolyn. Eskimos: Growing Up in a Changing Culture. New York: Atheneum, 1979. (7th-9th)

Through the descriptions of daily life of a representative Eskimo family living near the Bering Sea today, the book not only introduces Eskimo culture as it was and is, but also portrays the conflicts between subsistence hunting and fishing and the prevalent cash economy. The reader learns how each family member lives, how school, sports, and religion are arenas for value conflicts, and what resolutions have been found.

Meyer, Kathleen Allan. Ishi, Story of an American Indian. Minneapolis: Dillon Press, Inc., 1980. (4th-6th)

Since the well-known 1973 book by Theodora Kroeber (Ishi, Last of His Tribe) is too difficult for younger students, Meyer's book provides an authentic and engaging narrative for elementary school children. The book recreates Ishi's childhood, describing the arts and skills he used, how the Yahis were slowly decimated over the years, and what Ishi's life was like once he came out of hiding and was befriended by anthropologist Alfred Kroeber. In this excellent series, Dillon Press also publishes books on Crazy Horse, Maria Martinez, Chief Joseph, Sacagawea, Sitting Bull, Tecumseh, and Jim Thorpe.

Mitchell, Barbara. Tomahawks and Trombones. Minneapolis: Carolrhoda Books, 1982. (1st- 3rd).

A captivating story about the people in Bethlehem, Pennsylvania, and the Delaware Indians, and how trombones kept peace between them during the French and Indian War.

SanSouci, Robert C. Song of Sedna, with illustrations by Daniel SanSouci. New York: Doubleday and Co., 1981. (K-3rd)

Beautifully illustrated in color, Song of Sedna retells in detail the powerful, ancient Eskimo legend of Sedna, and how she came to rule the seas. The book can be usefully compared to the also highly recommended version by Beverly McDermot (Sedna, New York: Viking Press, 1975), which is illustrated in dramatic indigo and violet block print drawings, and is geared for the same age group. Also recommended is SanSouci's earlier book, The Legend of Scarface (New York: Doubleday, 1978).

Vick, Ann, editor. The Cama-i Book. Garden City, New York: Anchor Press/Doubleday, 1983. (6th-9th) This recent collection of oral history stories and legends from Southwestern Alaska reflects the changing culture of Alaska's native peoples. The stories wee collected by students interviewing older residents in their communities.

Yue, David and Charlotte Yue, author/illustrators. The Tipi: A Center of Native American Life. New York: Alfred Knopf, 1984. (4th-8th)

> Illustrated with attractive pencil drawings, this detailed study demonstrates the structural sophistication of the Tipi, the aesthetic and spiritual significance of its design and decoration, and the central role it played in the adaptation of the Plains Indian peoples.

MAGAZINES

Cobblestone, The History Magazine for Young People. Cobblestone Publishing, Inc., 7 School Street Peterborough, NH 03458-1454, (1-800-821-0115) 10 issues/$22.95.

> Recently an entire issue focused on one cultural group, the Cherokee (February 1984). Other issues also include articles on Native Americans. An excellent magazine geared for ages 8-14.

Faces, The Magazine about People. Cobblestone Publishing, Inc., 7 School Street Peterborough, NH 03458-1454, (1-800-821-0115), 9 issues/$21.95.

> This new magazine, geared for ages 8-14, is published by Cobblestone Publishing Co., in cooperation with the American Museum of Natural History. The second issue highlights the Pueblo peoples, and the third issue includes an article on the Alaskan Eskimos. The subject of Faces is human life the world over covering a wide range of topics in cultural anthropology and archeology.

GUIDES

Guidelines for Evaluating Textbooks from an American Indian Perspective. Report No. 143. National Education Improvement Center, Education Program Division, $5.00. To order write: Publications Department, Educational Commission of the States, Suite 300, 1860 Lincoln St., Denver, CO 80295; (303) 830-3820.

Gilliland, Hap. Indian Children's Books. Montana Council for Indian Education, 3311 1/2 Fourth Avenue North, Billings, MT 59012, 1980, $7.95 PB.

> An annotated list of books about American Indians for children, arranged by title with indexes by tribe, region, and subject. The annotations have been largely written by Native Americans or by evaluators who work with Native American children and include judgments concerning historical and cultural accuracy and suitability for use with Native Americans.

Unlearning "Indian" Stereotypes, A Teaching Unit for Elementary Teachers and Children's Librarians. The Racism and Sexism Resource Center for Educators, The Council on Interracial Books for Children, Inc., 1841 Broadway, New York, NY 10023, 1977.

> An older but still useful resource which includes many classroom activity and role playing suggestions as well as guidelines for sensitizing students to stereotypes.

(Originally published in the Fall 1984 issue of *AnthroNotes*)

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SELECTED REFERENCES ON NATIVE AMERICAN GAMES, DANCES, AND CRAFTS

American Indian Tradition. Alton, Ill., 1961-. Formerly American Indian Hobbyist. Vol. 1-7. Reseda, CA., 1951-1961. (The magazine contains detailed construction techniques and patterns for a variety of craft projects.)

Barbeau, Marius. Totem Poles. Ottawa: National Museum of Canada. Bulletin 119, Vol. I & II, 1950. (A well-illustrated classic with information on construction)

Culin, Stewart. Games of the North American Indians. New York: Dover Publications, Inc., 1975. First published as the 24th Annual Report of the Smithsonian Institution's Bureau of American Ethnology in 1907. (A comprehensive work dividing American Indian games into two classes--games of chance and games of dexterity--with a tabular index to tribes and games.)

D'Amato, Janet and Alex D'Amato. American Indian Craft Inspirations. New York: M. Evans & Co., 1972. (An informative and well-illustrated book on creating American Indian jewelry, clothing, accessories, and household items.)

Epstein, Roslyn. American Indian Needlepoint Designs for Pillows, Belts, Handbags, and other projects. Webster Groves, MO: American Indian Books, 1984. (Designs are accompanied by an explanation of their symbolic meaning.)

Ewers, John C. Blackfeet Crafts. Browning, MT: United States Indian Service, Indian Handicrafts #9, 1962. (Design and construction techniques for a variety of crafts)

Ferg, Alan, ed. Western Apache Material Culture; The Goodwin and Guenther Collections. Tucson: University of Arizona Press, 1987.

Fletcher, Alice. C. Indian Games and Dances with Native Songs. Reprint of 1915 edition. New York: AMS Press. (Part II of the book describes hazard games, guessing games, and ball games.)

Fundaburk, Emma Lila. Sun Circles and Human Hands; the Southeastern Indian's Art and Industries. Luverne, Alabama, 1957. (Contains illustrations and some explanation of construction techniques)

Halpin, Marjorie M. Totem Poles: An Illustrated Guide. Seattle: University of Washington Press, 1983. (Explains the form and meaning of totem poles and introduces a methods of comparison between culture areas)

Hungry Wolf, Adolph and Beverly. Blackfoot Craftworks Book. Calgary, Alberta, Canada: Northwest Printing and Lithographing Ltd., 1977. (Basic instructions on craft and clothing construction and decoration)

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Hunt, W. Ben. The Complete Book of Indian Crafts and Lore. New York: Golden Press, 1974. (Contains instructions for very basic clothing and accessory construction)

Indian Arts and Crafts Board. Native American Arts. (serial) Indian Arts and Crafts Board, U.S. Department of the Interior, Washington, D.C., 1968-. (Publications include a variety of topics on crafts, artists and regional art. Write: Indian Arts and Crafts Board, Room 4004, U.S. Department of the Interior, Washington, D.C. 20240)

Koch, Ronald. Dress Clothing of the Plains Indians. Norman: University of Oklahoma Press, 1977. (Contains many illustrations and step-by-step instruction for making Plains Indian clothing)

Laubin, Reginald and Gladys Laubin. American Indian Archery. 1st ed. Norman: University of Oklahoma Press, 1980.

Laubin, Reginald and Gladys Laubin. Indian Dances of North America: Their Importance to Indian Life. (The Civilization of American Indian Series, no. 141.) Norman: University of Oklahoma Press, 1977.

Laubin, Reginald and Gladys Laubin. The Indian Tipi: Its History, Construction, and Use. 2nd ed. Norman: University of Oklahoma Press, 1977.

Leftwich, Rodney L. Arts and Crafts of the Cherokee. Cullowhee, N.C.: Land-of-the-Sky Press, 1970.

Lyford, Carrie A. Ojibway Crafts. Lawrence: Haskell Institute Press, 1943.

Lyford, Carrie A. Iroquois Crafts. Lawrence: Haskell Institute Press, 1942. (This very informative leaflet details many different crafts and their construction)

Mason, Bernard S. How to Make Drums, Tom Toms and Rattles. New York: Dover Publications, Inc., 1974.

Mason, Bernard S. The Book of Indian Crafts and Costumes. New York: John Wiley and Sons, 1946. (Well-illustrated instructions for making American Indian costumes, decorations, musical instruments, weapons, jewelry, headdresses, etc.)

Minor, Marz and Nono. The American Indian Craft Book. Lincoln: University of Nebraska Press, 1978. (Contains construction information for many different crafts)

Morrow, Mable. Indian Rawhide: An American Folk Art. Norman: University of Oklahoma Press, 1975. (Mostly deals with Parfleche construction and decoration but also includes good details on the Cheyenne women's craft or sewing societies)

Norbeck, Oscar E. Book of Indian Life Crafts. New York: Association Press, 1958.
Parker, Arthur Caswell. Indian How Book. Garden City, NY: Doubleday, Doran & Co., 1931. (Provides basic instructions for making Indian crafts)

Salomon, Julian H. The Book of Indian Crafts and Lore. New York: Gordon Press, 1977. (This classic "how-to" book covers a wide range of crafts including war bonnets, tipis, musical instruments, games, firemaking, and cooking.)

Schneider, Richard C. Crafts of the North American Indian: A Craftsman's Manual. Stevens Point, WI: Schneider Pubs., 1981. (Concerned primarily with the crafts of the Woodland peoples, the book covers the following topics: tools, skin and leatherwork, beadwork, basketry, ceramics, and fiber and bark.)

Seton, Julia M. *The Indian Costume Book*. Santa Fe: The Seton Village Press, 1938. (Simplistic representation of the costumes and clothing of Native Americans)

Squires, John L. and Robert E. McLean. *American Indian Dances*. New York: The Ronald Press Co., 1963.

Stribling, Mary Lou. *Crafts From North American Indian Arts: Techniques, Designs, and Contemporary Applications*. New York: Crown Publishers, 1975. (This work concentrates on the following crafts: ornaments and finery, mats and baskets, textiles, applique, quillwork, thread embroidery, gourds and clay, and dry painting.)

Waldorf, D. C. *The Art of Making Primitive Bows and Arrows*. Published by D. C. Waldorf and Valerie Waldorf, 1985. (Available through Mound Builder Arts and Trading Co., Box 702, Branson, MO 65616)

Waldorf, D. C. *The Art of Flintknapping*. Published by D. C. Waldorf and Valerie Waldorf, 1984. (Copies available through Mound Builder Arts and Trading Co., Box 702, Branson, MO 65616)

White, George M. *Craft Manual of North American Indian Footwear*. Ronan: White Publishing, 1969. (Contains the history and general instructions for making moccasins of 18 different tribes)

Wissler, Clark. "Costumes of the Plains Indians." *Anthropological Papers*, American *Museum of Natural History*. Vol. XVII, Pt. II. New York: American Museum of Natural History, 1915. (A good reference that includes illustrations of dresses, shirts, leggings, breech clouts, and construction or decoration techniques)

Wissler, Clark. "Indian Costumes in the United States." *Guide Leaflet, American Museum of Natural History*. Leaflet #63. New York: American Museum of Natural History, 1931. (Drawings and photographs of clothing and other articles used by the Indians of the United States)

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Laubin, Reginald and Gladys Laubin. American Indian Archery. 1st ed. Norman: University of Oklahoma Press, 1980.

Laubin, Reginald and Gladys Laubin. Indian Dances of North America: Their Importance to Indian Life. (The Civilization of American Indian Series, no. 141.) Norman: University of Oklahoma Press, 1977.

Laubin, Reginald and Gladys Laubin. The Indian Tipi: Its History, Construction, and Use. 2nd ed. Norman: University of Oklahoma Press, 1977.

Leftwich, Rodney L. Arts and Crafts of the Cherokee. Cullowhee, N.C.: Land-of-the-Sky Press, 1970.

Lyford, Carrie A. Ojibway Crafts. Lawrence: Haskell Institute Press, 1943.

Lyford, Carrie A. Iroquois Crafts. Lawrence: Haskell Institute Press, 1942. (This very informative leaflet details many different crafts and their construction)

Mason, Bernard S. How to Make Drums, Tom Toms and Rattles. New York: Dover Publications, Inc., 1974.

Mason, Bernard S. The Book of Indian Crafts and Costumes. New York: John Wiley and Sons, 1946. (Well-illustrated instructions for making American Indian costumes, decorations, musical instruments, weapons, jewelry, headdresses, etc.)

Minor, Marz and Nono. The American Indian Craft Book. Lincoln: University of Nebraska Press, 1978. (Contains construction information for many different crafts)

Morrow, Mable. Indian Rawhide: An American Folk Art. Norman: University of Oklahoma Press, 1975. (Mostly deals with Parfleche construction and decoration but also includes good details on the Cheyenne women's craft or sewing societies)

Norbeck, Oscar E. Book of Indian Life Crafts. New York: Association Press, 1958.
Parker, Arthur Caswell. Indian How Book. Garden City, NY: Doubleday, Doran & Co., 1931. (Provides basic instructions for making Indian crafts)

Salomon, Julian H. The Book of Indian Crafts and Lore. New York: Gordon Press, 1977. (This classic "how-to" book covers a wide range of crafts including war bonnets, tipis, musical instruments, games, firemaking, and cooking.)

Schneider, Richard C. Crafts of the North American Indian: A Craftsman's Manual. Stevens Point, WI: Schneider Pubs., 1981. (Concerned primarily with the crafts of the Woodland peoples, the book covers the following topics: tools, skin and leatherwork, beadwork, basketry, ceramics, and fiber and bark.)

Seton, Julia M. The Indian Costume Book. Santa Fe: The Seton Village Press, 1938. (Simplistic representation of the costumes and clothing of Native Americans)

Squires, John L. and Robert E. McLean. American Indian Dances. New York: The Ronald Press Co., 1963.

Stribling, Mary Lou. Crafts From North American Indian Arts: Techniques, Designs, and Contemporary Applications. New York: Crown Publishers, 1975. (This work concentrates on the following crafts: ornaments and finery, mats and baskets, textiles, applique, quillwork, thread embroidery, gourds and clay, and dry painting.)

Waldorf, D. C. The Art of Making Primitive Bows and Arrows. Published by D. C. Waldorf and Valerie Waldorf, 1985. (Available through Mound Builder Arts and Trading Co., Box 702, Branson, MO 65616)

Waldorf, D. C. The Art of Flintknapping. Published by D. C. Waldorf and Valerie Waldorf, 1984. (Copies available through Mound Builder Arts and Trading Co., Box 702, Branson, MO 65616)

White, George M. Craft Manual of North American Indian Footwear. Ronan: White Publishing, 1969. (Contains the history and general instructions for making moccasins of 18 different tribes)

Wissler, Clark. "Costumes of the Plains Indians." Anthropological Papers, American Museum of Natural History. Vol. XVII, Pt. II. New York: American Museum of Natural History, 1915. (A good reference that includes illustrations of dresses, shirts, leggings, breech clouts, and construction or decoration techniques)

Wissler, Clark. "Indian Costumes in the United States." Guide Leaflet, American Museum of Natural History. Leaflet #63. New York: American Museum of Natural History, 1931. (Drawings and photographs of clothing and other articles used by the Indians of the United States)

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1988

Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

SELECTED REFERENCES ON AMERICAN INDIAN FOOD

American Indian Society, Washington, D.C. American Indian Society Washington, D.C. Cookbook. Available from the American Indian Society, Rt. 2, Box 216J, Ruther Glen, VA 22546 ($5 plus $1.00 postage).

Carson, Dale. Native New England Cooking. Old Saybrook, CT: Peregrine Press, 1980.

Cox, Beverly, and Martin Jacobs. Spirit of the Harvest: North American Indian Cooking. Stewart, Tabori & Chang, 1991.

Ebeling, Walter. Handbook of Indian Foods and Fibers of North America. Berkeley: University of California Press, 1986.

Frank, Lois Ellen. Native American Cooking: Foods of the Southwest Indian Nations. NY: Clarkson Potter/Publishers, 1991.

Gwaltney, Frances. Corn Recipes From the Indians. Cherokee: Cherokee Publications, 1991.

Hughes, Phyllis, editor and compiler. Pueblo Indian Cookbook. rev. ed. Santa Fe: Museum of New Mexico Press, 1977.

Hunt, David. Native Indian Wild Game, Fish and Wild Foods Cookbook. Lancaster: Fox Chapel Publishing, 1992.

Kavasch, Barrie. Native Harvests: Botanicals and Recipes of the American Indian. NY: Random House, 1979.

Kavena, Juanita Tiger. Hopi Cookery. Tucson: The University of Arizona Press, 1980.

Keegan, Marcia. Pueblo & Navajo Cookery. Dobbs Ferry, NY: Earth Books (Div. of Morgan & Morgan), 1977.

Keegan, Marcia. Southwest Indian Cookbook. Clear Light Publishers, 1987.

Kimball, Yaffe and Jean Anderson. The Art of American Indian Cooking. NY: Doubleday, 1965.

Kirlin, Katherine and Thomas. Smithsonian Folklife Cookbook. Smithsonian Institution Press, 1991. (Includes a chapter on American Indian cookery)

Lund, Duane. Early Native American Recipes and Remedies. Cambridge: Adventure Publications, 1990.

Lynch, Regina. Written by Navajo Curriculum Center. Cookbook. Mesa Verde Press, 1986.

Neithammer, Carolyn. American Indian Food and Lore. NY: Macmillan, 1974.

Pascale, Celine-Marie. The Blue Corn Cookbook. Albuquerque, NM: Out West Publishing, 1990.

Stapley, Patricia. The Little Kernel Cookbook. NY: Crown Publishers, 1991.

Stark, Raymond. Guide to Indian Herbs. Margaret Campbell, editor. Blaine, WA: Hancock House, 1984.

Underwood, Thomas B., and Edward J. Sharpe. American Indian Cooking and Herblore. Cherokee, NC: Cherokee Publ., 1973.

Weiner, Michael. Earth Medicine--Earth Foods: Plant Remedies, Drugs, and Natural Foods of the North American Indian. 2nd ed. NY: Macmillan, 1980.

Whisler, Francis L. Indian Cookin. Nowega Press, 1973.

Williamson, Darcy and Lisa Railsback. Cooking with Spirit: North American Indian Food and Fact. Maverick Publications, Drawer 5007, Ben, Oregon 97701.

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SELECTED REFERENCES RELEVANT TO EUROPEAN AND NATIVE AMERICAN CONTACT

Axtell, James. Beyond 1492: Encounters in Colonial North America. New York: Oxford University Press (available in October 1992). Review essays of Quincentenary scholarship.

Berkhofer, Robert F., Jr. The White Man's Indian: Images of the American Indian from Columbus to the Present. New York: Knopf, 1978.

Crosby, Alfred. The Columbian Exchange: Biological and Cultural Consequences of 1492. Westport, CT: Greenwood, 1973.

Denevan, William M., editor. The Native Population of the Americas in 1492. Madison: University of Wisconsin Press, 1976.

Fagan, Brian. Kingdoms of Gold, Kingdoms of Jade: The Americas Before Columbus. New York: Thames & Hudson, 1991.

Indigenous Thought. A Networking Newsletter to Link Counter-Columbus Quincentenary Activities. Published bi-monthly by the Committee for American Indian History. Vol. 1, No. 1, 1991–. Indigenous Thought, 6802 SW 13th Street, Gainesville, FL 32608. (Native American perspectives regarding the Quincentenary)

Josephy, Alvin M. Jr., ed. America in 1492: The World of the Indian Peoples Before the Arrival of Columbus. Developed by Frederick E. Hoxie. Alfred Knopf, 1992.

Milanich, Jerald T. and Susan Milbrath, editors. First Encounters: Spanish Explorations in the Caribbean and the United States, 1492-1570. Gainesville: University of Florida Press, 1989.

National Geographic 180(4), October 1991. A major part of the issue is focussed on "1491: America Before Columbus." A map, "Native American Heritage, A Visitor's Guide," is included.

Newsweek (Fall/Winter 1991). "1492-1992 When Worlds Collide: HowColumbus's Voyages Transformed Both East and West." A special collaborative issue with the Smithsonian's Natural History Exhibit "'Seeds of Change'."

Sale, Kirkpatrick. The Conquest of Paradise: Christopher Columbus and the Columbian Legacy. New York: Random House, 1991.

Science Weekly. Level pre-A, 2141 Industrial Parkway, Suite 202, Silver Spring, MD 20904. 301-680-8804. Levels K-8. Issues are devoted to the five seeds of change brought to the Western Hemisphere during Columbus's voyage. These five seeds are corn, the potato, disease, the horse and sugar.

Thomas, David Hurst. Columbian Consequences: Archaeological-Historical Perspectives on the Spanish Borderlands West, vol. 1. Archaeological-Historical Perspectives on the Spanish Borderlands East, vol. 2. The Spanish Borderlands in Pan-American Perspective, vol. 3. Washington, DC: Smithsonian Institution Press, 1989.

Thornton, Russell. American Indian Holocaust and Survival: A Population History Since 1492. Norman: University of Oklahoma Press, 1987.

Viola, Herman and Carolyn Margolis, editors. Seeds of Change: A Quincentennial Commemoration. Washington DC: Smithsonian Institution Press, 1991. Exhibition catalog.

Weatherford, Jack. Indian Givers: How the Indians of the Americas Transformed the New World. New York: Crown, 1988.

__________. Native Roots: How the Indians Enriched America. New York: Crown, 1991.

Wright, Ronald. Stolen Continents: The Americas Through Indian Eyes. Boston: Houghton-Mifflin, 1992.

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NATIONAL MUSEUM of
NATURAL HISTORY
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INTRODUCTORY BIBLIOGRAPHY ON NORTH AMERICAN INDIANS

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IV. NORTH AMERICAN INDIAN HISTORY .... p. 5

V. MODERN CONDITIONS .... p. 7

SECTION I. BASIC RESOURCES

Indians of North America. Edited by Frank W. Porter III. Broomall, PA: Chelsea House Publishers. 1987-

A series of over 50 short books written at the high school level, each by a historian or anthropologist. Most volumes devoted to a single tribe's history and culture.

Murdock, George Peter and Timothy O'Leary. Ethnographic Bibliography of North America. 4th ed. 5 vols. Behavior Science Bibliographies. New Haven, CT: Human Relations Area Files, 1975. Ethnographic Bibliography of North America: Supplement to the 1975 Edition. 3 vols. M. Marlene Martin and Timothy L. O'Leary. 1990.

A nearly complete listing of serious published accounts of Native American cultures, with many histories also included. Each volume organized by geographic areas and tribal groups. Tribal maps are included but no annotation and no topical indexes.

Newberry Library Series. The Newberry Library Center for the History of American Indian Bibliographical Series. Bloomington: Indiana University Press, 1972- .

Annotated bibliographies prepared for various areas and tribal groups. Each volume includes an introductory bibliographic essay with citations to the alphabetical listing of books which follows. Two other lists are included: five titles for the beginner and 15-20 titles constituting a basic library collection in that field. Asterisks in the longer alphabetical listing denote works suitable for secondary school students.

Peabody Museum of Archaeology and Ethnology. Harvard University. Author and Subject Catalogues of the Library. 53 vols. and Index Volume. Boston: G.K. Hall and Co., 1963-1979.

Covers entire large library--thus far more than North American Indians--but has very useful subject breakdown and full listing by author. Includes articles in anthropological journals as well as books and monographs. Supplements bring coverage up to 1979.

Prucha, Francis. Atlas of American Indian Affairs. Lincoln: University of Nebraska Pres, 1990.

Contains 109 excellent maps dealing with the distribution and history of the U.S. Indian populations, land sessions, and the Indian wars.

__________. The Great Father: The United States Government and the American Indian. Lincoln: University of Nebraska Press, 1984. Abridged edition.

__________. Indian-White Relations in the United States: A Bibliography of Works Published 1975-1980. Lincoln: University of Nebraska Press, 1982.

Prucha, Francis. A Bibliographical Guide to the History of Indian-White Relations in the United States. Chicago: University of Chicago Press, 1977.

Includes a detailed subject breakdown to mostly historical sources.

Sturtevant, William C., general editor. Handbook of North American Indians. Volume 8: California, 1978; Volume 15 Northeast, 1978; Volume 9: Southwest (prehistory and Pueblos), 1980; Volume 6: Subarctic, 1981; Volume 10: Southwest, 1983 (non-Puebloan peoples); Volume 5: Arctic, 1984; Volume 11: Great Basin, 1987; Volume 4: History of Indian-White Relations, 1988; Volume 7: Northwest Coast, 1990; others to follow. Washington, D.C.: Smithsonian Institution.

A 20 volume encyclopedia summarizing knowledge about all Native peoples north of Mesoamerica, including cultures, languages, history, prehistory, and human biology. Standard reference work for anthropologists, historians, students, and the general public. Chapters by authorities on each topic, including one on each tribe in the area. Heavily illustrated, extensive bibliographies, well indexed. Each volume may be purchased and used independently.

SECTION II. GENERAL WORKS

Berkhofer, Robert F. The White Man's Indian: Images of the American Indian from Columbus to the Present. New York; Random House, 1979.

In examining how the White image of the Indian "as separate and single other" developed and persisted over time, the author illuminates contemporary views of Indian people as well. The book analyzes the stereotypes and images developed through the centuries by settlers, intellectuals, writers, artists, and government leaders.

Billard, Jules B., ed. The World of the American Indian. Washington, D.C.: National Geographic Society, 1974. Reprinted in 1989.

North America only. Popular book, with chapters by experts. Factually accurate, but rather superficial. Excellent illustrations. Later edition contains a useful tribal map.

Brandon, William. The American Heritage Book of Indians. Alvin M. Josephy Jr., editor in charge. Crown Publishers, 1982.

Excellent popular history with a large and important collection of illustrations, particularly early non-photographic representations of Indians. Focus on the relations between Indians and Europeans from the beginning until the 1890's.

Castile, George Pierre. North American Indians, An Introduction to the Chichimeca. New York: McGraw-Hill, 1978.

Readable historical survey covering the first arrival through the impact of European contact, up to the modern reservation system.

Driver, Harold E. Indians of North America. 2nd. rev. ed. Chicago: University of Chicago Press, 1969.

College text book, extremely detailed, densely factual, with numerous maps. Differs from all other modern treatments in being arranged by topic rather than by regions and cultures.

Josephy, Alvin M., Jr. et al., eds. The Indian Heritage of America. New York: Alfred Knopf, 1968.

Condensed, popular accounts of the Indians of North, Central, and South America. From the time of man's emergence in the New World through recent times. Some illustrations and a good bibliography.

Leacock, Eleanor Burke and Nancy Oestreich Lurie, eds. North American Indians in Historical Perspective. New York: Random House, 1971. Reissued in paperback, Prospect Heights, IL: Waveland Press, 1988.

A collection of case study essays with a focus on recent Indian history and the pattern of Indian-White relations.

Morrison, R. Bruce and C. Roderick Wilson, eds. Native Peoples: The Canadian Experience. Toronto: McClelland & Stewart, 1986. (reprinted 1989)

Useful collection of chapters by anthropological experts on the culture and history of representative tribes in each region of Canada.

Oswalt, Wendell H. This Land Was Theirs; a Study of North American Indians. 4th ed. Mayfield Publishers, 1987.

Good college textbook. Treats in considerable detail a few tribes chosen as typical examples of various regions. Not a continental or areal summary.

Spencer, Robert F. and Jesse D. Jennings, et al. The Native Americans: Ethnology and Backgrounds of the North American Indians. 2nd ed. New York: Harper and Row, 1977.

College textbook surveys archeology, historic and modern cultures, region by region, with selected tribes treated in more detail. Written by well chosen specialists. Poor illustrations.

Trenton, Patricia and Patrick T. Houlihan. Native Americans: Five Centuries of Changing Images. New York: Harry N. Abrams, Inc., 1989.

Many, well-illustrated depictions of North American Indian scenes and artifacts, fictional and real, with good explanatory text.

Underhill, Ruth M. Red Man's America: A History of Indians in the United States. rev. ed. Chicago: University of Chicago Press, 1971.

Popular general account with summaries of traditional culture areas.

Wade, Edwin L., ed. The Arts of the North American Indian: Native Traditions in Evolution. 1st ed. New York & Tulsa, OK: Hudson Hills Press & Philbrook Art Center, 1986.

Washburn, Wilcomb E. The Indian in America. New York: Harper and Row, 1975.

Historical account focusing on the impact of European settlement on Indian cultures. Organized chronologically, from Colonial to modern times.

Weatherford, Jack. Native Roots: How the Indians Enriched America. New York: Crown, 1991.

________. Indian Givers: How the Indians of the Americas Transformed the New World. New York: Crown, 1988.

Whiteford, Andrew Hunter. North American Indian Arts. Rev. ed. New York: Golden Press, 1990 (paperback).

This 160-page work contains hundreds of colored drawings of well-identified traditional objects and techniques, with a brief authoritative descriptive text.

SECTION III. PREHISTORY

Jennings, Jesse David. Prehistory of North America. 3rd ed. Palo Alto, CA: Mayfield Pubs., 1989.

Introductory college text emphasizing culture change through time.

Jennings, Jesse D., ed. Ancient Native Americans. San Francisco: W.H. Freeman Co., 1983.

A collection of in-depth but non-technical essays by well-known scholars. Each essay an account of the prehistory of a culture area in North, Central, and South America.

Shutler, Richard Jr., editor. Early Man in the New World. Beverly Hills: Sage Publications, 1983.

Snow, Dean R. The Archaeology of North America. (The Indians of North America Series.) Bloomall, PA: Chelsea House, 1989. (for grades 7-12)

__________. The Archaeology of North America: American Indians and Their Origins. New York: Thames and Hudson, 1980.

__________. Native American Prehistory: A Critical Bibliography. (The Newberry Library Center for the History of the American Indian Bibliographical Series.) Bloomington: Indiana University Press, 1980.

Bibliography of up-to-date and nontechnical summaries and collected readings. Emphasis on history rather than archeological method.

Wauchope, Robert. Lost Tribes and Sunken Continents: Myth and Methods in the Study of American Indians. Chicago: University of Chicago Press, 1962.

Examines mythical and religious theories regarding the origins of American Indians, in contrast to archeological method and evidence.

Williams, Stephen. Fantastic Archaeology: The Wild Side of North American Prehistory. Philadelphia, PA: University of Pennsylvania Press, 1991.

SECTION IV. NORTH AMERICAN INDIAN HISTORY

Dorris, Michael and Joseph C. Farber. Native Americans: Five Hundred Years After. New York: Thomas Y. Cromwell Co., 1975.

Farber's photographic record, organized by geographic area. Brief historical text by Dorris, with useful maps showing towns and reservations with sizeable Indian populations.

Edmunds, R. David, ed. American Indian Leaders, Studies in Diversity. Lincoln and London: University of Nebraska Press, 1980.

Unlike Josephy's Patriot Chiefs which portrays war chief's resistance to White culture as "logical patriotic struggle of Indian people against oppression," Edmunds' book treats other leaders of heroic stature, reflecting the diversity of Indian leadership patterns. Book does not focus entirely on Indian-White relations, but on Indian cultural developments.

Fleming, Paula and Judith Luskey. The North American Indians in Early Photographs. New York: Harper and Row, 1986.

Three hundred photographs offer a unique record of the Indians of North America as seen by the early photographers. Many of the photographs taken from the Smithsonian's Bureau of American Ethnology collection have never before been published.

Fortunate Eagle, Adam. Alcatraz! Alcatraz! The Indian Occupation of 1969-1971. Berkeley, CA: Heyday Books, 1992.

A personal account of the Indian occupation of Alcatraz from November 20, 1969 to June 11, 1971. The author, one of the leading organizers of the occupation, describes the events that led up to the takeover; the role of the media; the factionalism that arose among the Indians involved; the removal; and the impact the invasion had on the public's understanding of Indian problems, on government policies regarding Indians, and on the renewal of Indian pride.

Hagan, William T. American Indians. rev. ed. (Chicago History of American Civilization Series.) Chicago: University of Chicago Press, 1979.

Traces Indian-White relations from the Colonial period to the 1950's with an emphasis on the U.S. governmental policy.

Hoxie, Frederick E. A Final Promise: The Campaign to Assimilate the Indians, 1880-1920. Cambridge University Press, 1989. 1984.

Josephy, Alvin M., Jr. The Patriot Chiefs, A Chronicle of American Indian Resistance. Penguin, 1969.

Nine chapters, chronologically organized, revolve around Indian patriots such as Pontiac, Tecumseh, and Chief Joseph. Subjects from a wide selection of cultures, time periods, and geographic areas.

Kappler, Charles J., ed. Indian Affairs: Laws and Treaties. 5 vols. Washington, DC: U.S. Government Printing Office. (Reprinted AMS Press, 1971.)

McNickle, D'Arcy. They Came Here First: The Epic of the America Indian. New York: Octagon Books, 1975.

Written by an Indian historian, this survey of Indian experience on the American continent is sensitively recounted and well-documented from both Indian and non-Indian sources.

Nash, Gary B. Red, White, and Black: The Peoples of Early America. 2nd ed. Englewood Cliffs, NJ: Prentice-Hall, 1982.

Unusual approach with a broad perspective on the interaction of three major cultures-European, Native American, and African in pre-revolutionary America.

Pearce, Roy H. Savagism and Civilization: A Study of the Indian and the American Mind. Berkeley: University of California Press, 1988.

An intellectual historian's analysis of the belief in "savagism" and "civilization" as reflected in American writings (political pamphlets, missionaries' reports, drama, poetry, novels and anthropologists' accounts.) on the Indian, primarily from the Revolution through the Civil War.

Porter, Frank W. III. The Bureau of Indian Affairs. New York, NY: Chelsea House, 1988. (Know Your Government series, Kathy Kuhtz, sen. ed.)

This clearly written work traces the history and organization of the Bureau of Indian Affairs, with the emphasis on the changing Indian policy over the decades.

Prucha, Francis Paul. The Indians in American Society: From the Revolutionary War to the Present. Berkeley: University of California Press, 1985.

Prucha, Francis P., ed. The Indian in American History. New York: Holt, Rinehart, and Winston, 1971.

Short paperback with selected readings on Indian-White relations, by prominent historians.

Spicer, Edward H. A Short History of the Indians of the United States. Krieger, 1983.

Historical summary from the viewpoint of Indian cultural development and Indian-Indian relations. Second half of book is a collection of documents divided into four sections: Indian History as seen by Indians, White Policy, White Viewpoints, Indian Prophets and Spokesmen.

Ubelaker, Douglas H. "North American Indian Population Size, A.D. 1500 to 1985." American Journal of Physical Anthropology 77:289-294 (1988).

Utley, Robert M and Wilcomb E. Washburn. Indian Wars. (The American Heritage Library) New York: American Heritage Publishing Co., 1985.

Amply illustrated volume. First part focuses on the Indian-White conflict in the East (1492-1850), second half deals with the Western battles, ending with the Battle of Wounded Knee in 1980.

Vogel, Virgil J. This Country Was Ours: A Documentary History of the American Indian. New York: Harper and Row, 1972.

Chronologically organized with brief historical summaries, followed by documents illustrating significant events and conditions including pieces by Indians. Appendices include lists of Museums, Government Agencies, Indian Organizations and Publications, Audio-Visual aids, and brief biographies of prominent Indians of the past and present.

Washburn, Wilcomb. The American Indian and the United States. 4 vols. New York: Random House, 1973.

Extensive collection of documents tracing the evolution of the special legal relationship the American Indians have with the U.S. Government. Material from five principal sources: reports of the Commissioners of Indian Affairs, Congressional debates, judicial decisions, treaties, and acts of Congress.

SECTION V. MODERN CONDITIONS

Deloria, Vine. Behind the Trail of Broken Treaties: An Indian Declaration of Independence. University of Texas Press, 1985.

Historical background of events and ideas to the November 1972 Twenty Points presented by the Indians to the U.S. government to help solve their problems. A Call for a new legal framework with the federal government.

__________. Custer Died for Your Sins: An Indian Manifesto. Norman: University of Oklahoma Press, 1988.

Polemical discussion of the Indians' situation, vis a vis lawyers, anthropologists, government agents, religious missionaries and Indian leaders.

Deloria, Vine. We Talk, You Listen: New Tribes, New Turf. New York: Macmillan Publishing Co., 1970.

Outspoken, argumentative attack on much in American society, including liberals and the Civil Rights Movement, and a call to return to a simpler life style: "...the ultimate irony is that the White man must drop his dollar-chasing civilization and return to a simple, tribal, game-hunting, berry-picking life if he is to survive."

Harlan, Judith. American Indians Today, Issues and Conflicts. New York: Franklin Watts, 1987.

An overview on contemporary American Indian issues such as health, education, urban living, legal, and economic, with a brief history of legal and territorial conflicts between Native Americans and the U.S. government.

Levine, Stuart and Nancy Oestreich Lurie, eds. The American Indian Today. Deland, Florida: Everett Edwards, 1968.

Essays by anthropologists providing historical background and seven current case studies. Attempt to see Indian problems from the Indian point of view.

Lurie, Nancy Oestreich. "The Contemporary American Indian Scene," in North American Indians in Historical Perspective, Editors Eleanor Burke Leacock and Nancy Oestreich Lurie. Waveland Press, 1988.

Adaptation of Indian cultures through time with a review of recent government policy and contemporary Indian movements and organizations.

Stanley, Sam. ed. American Indian Economic Development. (Papers prepared for the 9th International Congress of Anthropological and Ethological Sciences, Chicago, 1973.) Chicago: Aldine, 1978.

Problems of economic development in seven tribes written by anthropologists and Indians with a concluding comparative analysis by the editor.

Steiner, Stan. The New Indians. New York: Harper and Row, 1968.

An attempt to "translate the thoughts of the Indians into the words of the White man," especially the words of the new leaders of the 1960's and 1970's such as Vine Deloria, Jr. from the National Congress of American Indians.

Thornton, Russell and Mary K. Grasmick. Sociology of American Indians, A Critical Bibliography. (The Newberry Library Center for the History of the American Indian Biographical Series.) Bloomington: Indiana University Press. 1979.

Sociological studies focusing primarily but not exclusively on the contemporary situation. Introductory essay discusses demography, socio-cultural change, religious movements, social contact, economic issues, and the family.

Trafzer, Clifford E., ed. American Indian Identity: Today's Changing Perspectives. Sacramento, CA: Sierra Oaks Publishing Co., 1989.

Seven essays, written by Native Americans, examine contemporary American Indian identity. Among the topics are: adaptability and practicality of country-western dress and the pickup truck; the development of the middle-class; American Indian studies programs; and the historian's role in using both Indian and non-Indian sources, some of which may be considered sacred information by Native people.

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SELECTED PHOTOGRAPHS ILLUSTRATING
NORTH AMERICAN INDIAN LIFE
FROM THE NATIONAL ANTHROPOLOGICAL ARCHIVES

This list includes scenes of North American Indian life that are frequently requested from the National Anthropological Archives. The photographs were selected from a reference file of twenty thousand Indian portraits and scenes specifically to illustrate the variety of habitation, dress, food preparation, work, and play in different cultural areas.

Listed photographs are available as 8- by 10-inch black and white glossy or matte prints for $15 each. Payment must be submitted in advance. To place an order, send the Archives a check or money order payable to the Smithsonian Institution and a list of the photo numbers of the item desired.

The National Anthropological Archives has many other photographs that depict Indians and other peoples of the world. These photographs can be examined in the Archives by researchers between 9:00 a.m. and 5:00 p.m., Monday through Friday, national holidays excepted. Since the material is diverse and public access to some of it is restricted, it is advisable to contact the Archives well in advance of a visit, in order to obtain information about the use of specific material. The address is National Anthropological Archives, National Museum of Natural History, 10th Street and Constitution Avenue, N.W., Washington, D.C. 20560. The telephone number is (202) 357-1976.

photo number	
	ARTIC COAST
SI 3773	Dog team and sled and Eskimo people.
38,108	Three-hatch skin boat and framework of another, Knicklick, Prince William Sound, Alaska, before 1925.
43,546-D	Eskimo family outside summer dwelling, showing sealskin floats, Plover Bay, Siberia, 1899.
46,736-C	Eskimo woman with tattooed chin, wearing fur parka, 1908.
55,019	Eskimos building a snow house, 1913-18.

photo number	
	NORTHWEST COAST
3012-D	Kwakiutl women and children, showing type of head deformation practiced at Quatsino Sound, Vancounver Island, B.C., ca. 1880s.
SI 3946	Group of Kwakiutl Hamatsas of the Koskimo at a feast, Fort Rupert, Vancouver Island, B.C., 1894.
4320	Haida totem poles at old Kasaan village, Alaska, 1885.
42,977	Gable-roofed house and totem pole, Bellacoola Village, B.C., ca. 1901.
42,977-B	Tlingit men in costumes worn at potlatch, Yakutat Bay, Alaska, ca. 1901.
43,222	Nootka houses on the beach, partially dismantled so that plank siding can be transported to a fishing camp and put on house frames there, Friendly Cove, Nootka Sound, Vancouver Island, B.C., 1873.
45,124-D	Tlingit house frames and totem poles, Cape Fox Village, Alaska, 1922.
56,762	Nootka man in dance costume, 1923-26.
57,234	Makah men bringing a whale ashore, Neah Bay, Washington, 1926 or before.
74-3623	Interior of Tlingit chief's house, Chilkat, Alaska, 1895 or before.
	OREGON COAST AND CALIFORNIA
2609-A	Káròk man using fire drill, before 1907.
2854-A	Maidu woman wearing headband, necklace, and belt made of abalone shell pendants.
2854-B-4	Cahuilla man in front of platform with two storage baskets, 1890s.
38,721-C	Hupa men performing Redheaded Woodpecker Dance at the Yurok town of Pekwam, Humboldt County, California, ca. 1890s.
42,269	Tolowa woman making baskets, Crescent City, California, before 1921.

photo number	
43,114-A	Hupa chiefs carrying sacred obsidian knives at beginning of White Deerskin Dance, Hupa Valley, California, ca. 1890-97.
47,749	Pomo man drilling beads, Ukiah, California, 1890s.
47,750-A	Pomo woman pounding acorns with stone pestle in basket mortar, Ukiah, California, 1890s.
47,982-B	Diegueño man and woman sorting beans or seeds outside brush house, Santa Isabel, California, 1890s.

BASIN

1547	Ute brush ledge and family scene, Uintah Valley, Utah, 1871-75.
1610	Paiute woman making baskets, Kaibab Plateau, Arizona, 1871-75.
1624	Group of young Paiute men playing the game, Niaungpikai, or kill-the-bone, Kaibab Plateau, Arizona, 1871-75.
1667	Washakie's encampment, showing many Shoshoni tipis, Wind River Mountain, Wyoming, 1870.
1713	Bannock family of Sheepeater band in tipi, Medicine Lodge Creek, Idaho, 1871.

PLATEAU

2890-B-5	Umatilla tipis, Umatilla Reservation, Oregon, ca. 1900.
2978-B	Nez Perce woman making Pemmican in front of skin lodges, Yellowstone River, Montana, 1871.
2987-B-12	Mounted warriors, Nez Perce Reservation, 1906.
3073-C-1	Cayuse woman smoking buckskin, ca. 1900.
56,805	Salish Flathead woman and young girl in dress costumes on horses, Flathead Reservation, ca. 1900.
57,424	Nez Perce women washing clothes in stream, 1920s.

photo number	
	PLAINS
347-B	Cheyenne woman and dog travois, Lame Deer, Montana, 1922.
430-C-3	Blackfoot woman and children and horse travois, ca. 1900.
1245-A	Pawnee earth lodge village on the Loup Fork, Nebraska, 1871.
1373-C	Caddo camp, 1867-74.
1448-D-2	Kiowa or Arapaho buffalo skin tipi, 1868-72.
T-1633	Ponca sundancers, 1905.
1775-A	Two Comanche girls in buckskin dresses, Kiowa Reservation, Oklahoma, 1891-93.
3179-i	Old-time Brule Dakota method of cooking in pouch or stomach of a cow, Rosebud Reservation, South Dakota, 1920.
3700	Dakota woman scraping buffalo hide.
3755-D	Assiniboin men gathered for a dance, Fort Peck (Poplar), Montana, 1882.
42,019-A	Crow tree burial, 1890s.
43,118-A	Cheyenne camp showing meat drying on racks, 1895.
43,196	Dakota Indian and white man conversing in sign language, Standing Rock Reservation, South Dakota, 1927.
55,298	Arapaho participants in Ghost Dance, 1893.
56,831	Mandan woman sewing quill designs on hide, probably after 1900.
	MIDWEST
482-A	Two Chippewa bark wigwams, Red River, Canada, 1858.
486	Two Chippewa men in canoe, one with bow and arrow, ca. 1900.

photo number	
596-D-2	Chippewa woman weaving rush mat, before 1929.
596-E-12	Chippewa woman in boat tying rice, Minnesota.
596-E-22	Chippewa woman removing bark from tree.
616-W-1	Menominee and Chippewa dancers at drum ceremony, Zoar, Wisconsin, 1928.
3805	Winnebago elm bark lodge, Winnebago Reservation, Nebraska, before 1907.
44,200	Kickapoo bark house and storage platform.
47,746-L	Sauk and Fox women working on platform under shelter in front of mat-covered house, Tama, Iowa.
56,826	Menominee couple with snowshoes and baskets in front of bark house, ca. 1908.

NORTHEAST

44,743	Passamaquoddy man building a canoe, Houlton, Maine, 1875.
47,728	Micmac man and boy outside birchbark tipi, Dartmouth, Nova Scotia, 1860.
56,039	Mohawk woman weaving a basket, birchbark canoe in background, Lake George, New York.
56,839	Iroquois man and woman pounding corn with wooden mortar and pestles.

SOUTHEAST

1034-A-2	Two Cherokee women making pottery, Qualla Reservation, North Carolina, 1900.
1042	Cherokee man scratching a player before the ball game, Qualla Reservation, North Carolina, 1888,
1102-B-26	Choctaw man using blowgun, Bayou Lacomb, Louisiana, 1909.
44,039	Choctaw palmetto house, shore of Lake Pontchartrain, Louisiana, ca. 1881.
44,353-C	Seminoles in canoes, Alligator Farm, Miami, Florida, before 1921.
44,464	Seminole woman grating zamia roots, Big Cypress Reservation, 1957.

photo number	
44,550-E	Creek ball game, Oklahoma, ca. 1938.
45,837-A	Seminole camp of three thatched open houses[*chickes*], Fort Lauderdale, Florida, ca. 1917.
55,323	Seminole man skinning a wild turkey near Okaloacoochee Slough, Florida, 1910.
55,445	Cherokee woman using a wooden mortar and pestle, probably to make a hickory nut drink [*kunutchi*], ca. 1930s.

SOUTHWEST

1824-D	Natacka kachinas at Hopi ceremony, Walpi, Arizona, 1893.
1876-A	Two women making pots, Hano pueblo, Arizona, 1893.
1877-B	Two women grinding corn, Hano pueblo, Arizona, 1893.
1889	Plaza of Jemez pueblo, New Mexico, 1899.
1982-C	Participants in corn dance, Santa Clara pueblo, New Mexico, 1911.
2137-B	View of San Felipe pueblo, New Mexico, 1879.
2169	Kiva at Cochiti pueblo, New Mexico, 1899.
2189	Sick boy undergoing treatment in ceremonial chamber of Giant Society, Sia Pueblo, New Mexico, ca. 1888-89.
2263-A	Man drilling turquoise, Zuni pueblo, New Mexico, 1899.
2301-B-2	View of Zuni pueblo showing gardens and drying corn, 1879.
2427	Navajo man hammering silver, another using bow drill, child at bellows in front of hogan, 1892.
2434	Navajo woman spinning and weaving, 1893.
2686-D	Pima woman carrying faggots in a carrying basket [*kiaha*], 1902.
4544	Papago woman making baskets in front of stick and wattle house, 1916.
4548	Papago women scraping corn and cooking tortillas in cornstalk shelter, 1916.

photo number	
4579	View of Taos pueblo, New Mexico, 1900-20.
4592	Woman baking bread, Taos, New Mexico, 1916.
4766	Woman baking bread, balancing water olla on head, Santa Clara pueblo, New Mexico, 1916.
32,355-L	Hopi woman holding child in cradleboard in front of fireplace decorated with baskets.
42,265	Three Apache men with bows and arrows.
45,987-C	Apache men playing hoop and pole game, San Carlos, Arizona, 1899 or before.
55,440	Navajo men shearing sheep.
56,955	Woman drying peaches, Isleta, New Mexico, 1900.

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SELECTED PORTRAITS OF PROMINENT NORTH AMERICAN INDIANS

This list includes prominent North American Indians whose portraits are most frequently requested from the National Anthropological Archives. In cases where the Archives has more than one portrait of an individual, esthetic considerations and the quality of the print have determined the choice of item included here. Unless otherwise indicated, all of the portraits are photographs taken from life. No portraits of Cochise, Tazi (Taza), Mangas Coloradas, Massasoit, or Pontiac are in the Archives. To our knowledge, no authentic portrait of Crazy Horse exists.

Portraits are available in 8- by 10-inch black and white glossy or matte prints for $15 each. Payment must be submitted in advance. To place an order, a check or money order payable to the Smithsonian Institution should be sent to the Archives along with an indication of the photo number of the material desired.

The National Anthropological Archives has many other photographs that depict Indians and non-Indians and aspects of their cultures. These photographs can be examined in the Archives by serious researchers between 9:00 a.m. and 5:00 p.m., Monday through Friday, national holidays excepted. Since the material is diverse and public access to some of it is restricted, it is advisable to contact the Archives well in advance of a visit in order to obtain information about the use of specific material. The address is National Anthropological Archives, National Museum of Natural History, 10th Street and Constitution Avenue, N.W., Washington, D.C. 20560. The telephone number is (202) 357-1976.

photo number	
3193–b	Sitting Bull, Hunkpapa
43022	Spotted Tail, Brulé
3136–a	Two Strikes, Brulé
	DELAWARE
811–a	Black Beaver
817–a	Great Bear
	HIDATSA
3451–a	Lean Wolf
	HOPI
1841–c	Nampeyo
1805–b	Simo
	KICKAPOO
735–a	Babeshikit
727–d–2	Oscar Wilde
	KIOWA
1402–a	Big Bow
1376–a–2	Big Tree
1381–a	Kicking Bird
1382–a–1	Lone Wolf
1380–a	Satanta or White Bear
1375	Sitting Bear (Satank)
1386–b	Stumbling Bear
1379–a	White Horse
1392–a	Wooden Lance (Apiatan)
	MAHICAN (MOHEGAN)
825–g	Etawacom [from painting by Verelst, 1710]
	MANDAN
3437	Lance
3441	Rushing War Eagle
	MENOMINEE
600–a–1	Amiskquew [from paniting by C. B. King]
599	Chenannoquot [from painting by C. B. King]
597	Oshkosh [from painting by Samuel Brookes]
598	Souligny [from painting by Samuel Brookes]

photo number	
	MIAMI
794	Little Turtle [from lithograph after painting by Gilbert Stuart]
	MODOC
43132	Captain Jack (Kintpuash)
3049–a	Scarface Charley
3051–b	Winema (Toby Riddle)
	MOHAWK
965–d	Brant (ancestor of Joseph Brant) [from painting by Verelst, 1710]
963–a–2	Joseph Brant (Thayendanegea) [from lithograph, McKenney and Hall]
965–b	Hendrick [from painting by Verelst, 1710]
962–a	Eleazar Williams [from painting by George Catlin in Wisconsin Historical Society]
	NAVAHO
2389	Cayatanita
2391	Juanita, wife of Manuelito
2390	Manuelito
41106–e	Peshlakai
	NEZ PERCE
43201–a	Chief Joseph
2953–a	Looking Glass
2922–a	Jason
2923–a	Tomason (Timothy)
2952–b	Yellow Bull
	OSAGE
4127–b	Bacon Rind
4050–a	Governor Joe (Pathinonpazhi)
47976	Little White Hair
4090	White Hair (Payouska, or Pahueska) [from drawing by St. Memin]
	PAIUTE
1659–a–1	Wovoka (Jack Wilson, the "Messiah")
	PAWNEE
31950–a	Petalesharo [from painting by C. B. King]
1280–a	Petalesharo (the younger)

photo number	
	APACHE
2509–a	Chato, Chiricahua
2575–r	Dutchy, Chiricahua
2550–a	Eskiminzin, Pinal-Coyotero
2508	Geronimo, Chiricahua
2519–a	Loco, Chiricahua
43194	Mangas, son of Mangas Coloradas [from woodcut]
2580–b–7	Naiche, Chiricahua
	ARAPAHO
148–a–1	Little Raven
136	Nawat (Left Hand)
180–a–1	Powder Face
162	Scabby Bull
	ARIKARA
1354	Rushing Bear
	BLACKFOOT
399–a	Bird Rattler
381–a	Curly Bear
370–a	Mountain Chief
412–a	Two Guns White Calf
401–a	White Calf
	CADDO
1365–b	Warloupe
1373–b	George Washington
	CAYUSE
3063	Paul Showeway
	CHEROKEE
1063–r–3	E. C. Boudinot, Jr.
997	Cunne Shote [from painting by F. Parsons]
988–a	John Ross
991–a	Sequoyah [from lithograph, McKenney and Hall]
	CHEYENNE
270–a	Dull Knife and Little Wolf
270–b	Dull Knife [enlarged from above]
260–c	Two Moon
303–b	Wolf Robe
217–b–1	Yellow Bear

photo number	
	CHIPPEWA
543–a	Hole-in-the-Day (the younger)
431–c	Image Stone [from lithograph, McKenney and Hall]
503–b	Leading Bird
549	Little Shell
	CHOCTAW
1091–c	Peter Pitchlynn
1092–b	Pushmataha [from painting by C. B. King]
1075	Allen Wright
	COMANCHE
1727	Asa Havie
1732–a	Cheevers
1782–b	Horse Back
1746–a–6	Quanah Parker
1741–a	Ten Bears
	CREEK
1146–d	Isparhecher
45111–b	William McIntosh [from lithograph, McKenney and Hall]
1129–a	Tomochichi [engraving, after Verelst painting]
	CROW
3417–a	Curly
3413–a	Medicine Crow
3404–a	Plenty Coups
3409–b	White Man Runs Him
	DAKOTA
3214–c	American Horse, Oglala
42827–a	Crow Dog, Oglala
44821	Crow King, Hunkpapa
3189–b–10	Gall, Hunkpapa
3229–a	He Dog, Oglala
3159–a	Hollow Horn Bear, Brulé
3696–e–143	Iron Tail, Oglala
3505–b	Little Crow (the younger) Mdewakanton
3219–a–1	Little Wound, Oglala
44821–a	Rain-in-the-Face, Hunkpapa
3237–a	Red Cloud, Oglala
3224–a	Red Shirt, Oglala
3515–a	Red Tomahawk, Yanktonai
3184–a	Running Antelope, Hunkpapa

photo number	
	POWHATAN
877	Pocahontas [the "Booton Hall" portrait]
	SALISH
3003-b-1	Antoine Moise
3000-b-1	Chief Charlot (Bear Claw)
2994-a	Red Arm
	SAUK AND FOX
617	Keokuk
47742	Pushitoniqua (Push-te-na-quah)
	SEMINOLE
1174-b	Billy Bowlegs
45112	Chittee Yoholo [from lithograph, McKenney and Hall]
45112-a	Foke Luste Hajo [from lithograph, McKenney and Hall]
45112-b	Itcho Tustennuggee [from lithograph, McKenney and Hall]
45112-c	Micanopy [from lithograph, McKenney and Hall]
45112-d	Neamathla [from lithograph, McKenney and Hall]
45112-f	Tukosee Mathla [from lithograph, McKenney and Hall]
45112-g	Tulcee Mathla [from lithograph, McKenney and Hall]
45112-h	Yaha Hajo [from lithograph, McKenney and Hall]

photo number	
	SENECA
42243-a	Cornplanter (John O'Bail) [from lithograph, McKenney and Hall]
906-b	Gen. Eli S. Parker
903-b	Red Jacket [from lithograph, McKenney and Hall]
	SHAWNEE
770	Tecumseh [composite sketch]
	SHOSHONI
42021	Washakie
	UTE
1486	Antero
1551-a	Ouray
	WAMPANOAG
840-a	King Philip [imaginative portrait, from old engraving]
	YANA *(YAHI)*
2852-a	Ishi
	ZUNI
2230-a	Pahlowahtiwa, Zuni governor
2232-a	Pedro Pino, Zuni governor

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AMERICAN INDIAN LANGUAGES

In 1492 there were at least 350 different languages spoken by the Native Americans north of Mexico, including Eskimos and Aleuts, and perhaps some 1,500 languages spoken in Mexico and Central and South America. These are totals of separate languages--not dialects. The speakers of one such language could not understand any of the other languages without special learning. If one included the different dialects of each of these languages, the totals would be much greater. As a general rule, most Indian groups known to us as separate tribes spoke separate languages. Presently, about 200 languages survive in North America, perhaps 275 in South America, and many more in Central America and Mexico.

Many Indian languages are related (in the same manner as, for examples, English, German, French, Greek, and Russian are related), going back ultimately to a single ancestral language. Languages related in this way belong to a single language family (English is a member of the Indo-European family). There were about sixty such families north of Mexico and an even larger number in Latin America. Some linguists have tried to find remoter relationships among many of these families and have grouped them into more inclusive units sometimes called stocks. One influential classification grouped all of the languages of North America into six stocks, but recently specialists have questioned the validity of studying such larger units of relationship before the histories of the individual families are understood. The wide diversity that exists among many of the American Indian languages can be compared to that found among English, Hungarian, Arabic, Malay, Swahili, and Chinese in the Old World.

No American Indian language is derived from an historically known Old World language. The affinities of the native languages of the Americas are presumed to reach back across the Bering Strait but date back to a very remote period in the past. Not even the closest of such relationships can yet be demonstrated conclusively, so great have the changes been over the many thousands of years since the ancestors of the Old and New World peoples drifted apart.

Aside from such genetic relationships presumed (but not demonstrated) to exist between American language families and some of the language families of Asia, attempts have often been made to identify specific words in various American Indian languages with more or less similar words in Old World languages, as evidence for pre-Columbian contacts across the Atlantic or Pacific. However, no such suggestions for prehistoric borrowings between the New and Old World languages have withstood critical examination of the evidence by qualified linguistic scientists.

Few North American Indian languages are culturally or politically important today. However, Guarani is one of the national languages of Paraguay (along with Spanish), and Nahuatl (Aztec) and various Mayan languages are the majority languages of extensive regions of Mexico and Guatemala as is Quechua in Peru, Ecuador, and Bolivia. In addition, Greenlandic Eskimo is one of the two official languages of Greenland (together with Danish) and is used in all levels of local administration including the Greenland Parliament. Indian, Eskimo, and Aleut languages continue to be spoken in many communities. Indian language dictionaries and school curriculum materials have been produced in several Native American languages. Furthermore, American Indian languages have great scientific importance, and their study is a major concern of American anthropology. Because of the great diversity among these languages, they help us to understand the range of plasticity of human linguistic behavior and provide many independent cases for testing propositions about language in general. The study of Indian languages has also contributed greatly to improving the methods of linguistic science. New methods have had to be devised for studying purely spoken languages: only the Maya and to some degree the Aztec, Mixtec, and Zapotec languages in Mexico were written in pre-Columbian times. Among other things, such study has shown that unwritten languages do not change more rapidly than written ones.

Indian languages have contributed to the vocabulary of English and many other Old World languages, especially in words for animals, plants, and culture traits unknown to Europeans before their discovery of the New World. Such words include raccoon, coyote, squash,tomato, potato, tapioca, chocolate, tobacco, succotash, barbecue, hurricane, hammock, canoe, moccasin, totem, pow-pow, and many, many others, including a large number of place names.

SELECTED REFERENCES ON AMERICAN INDIAN LANGUAGES

The American Heritage Dictionary of the English Language. William Morris, editor, 1969. (Has the most complete etymologies given for the Indian origin of English words.)

Bright, William O. "North American Indian Languages," *Encyclopedia Britannica Macropaedia,* 15th ed., vol. 13, 1974, pp. 208-213. (Lengthy article dealing with the classification and description of North American Indian languages, including map and bibliography.)

Campbell, Lyle, and Marianne Mithun, editors. *The Languages of Native America: Historical and Comparative Assessment*. Austin: University of Texas Press, 1979. (Proceedings of a 1976 conference on the classification of North American and Mesoamerican languages. A summary of the current classification of North American Indian languages given at the conference showed 59 separate language units, though with strong indications of relationship among some.)

Handbook of North American Indians. William C. Sturtevant, general editor. Washington, D.C.: Smithsonian Institution, 1978-. (A 20 volume encyclopedia summarizing knowledge about all Native peoples north of Mesoamerica, including linguistics. Each of the area volumes, 5-15, includes a chapter or chapters on the languages of that area.)

Random House Dictionary of the English Language. 2nd ed. unabridged. 1987. (The most complete and up-to-date etymologies of English words from American Indian languages.

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NORTH AMERICAN INDIANS

Bibliographies, films, curriculum Units,
& Other Teaching Materials

TEACHER BIBLIOGRAPHY

Basic Resources:

DIRECTORY OF NORTH AMERICAN INDIAN MUSEUMS AND CULTURAL CENTERS, 1981.(North American Indian Museums Association, 466 Third St., Niagara Falls, NY 14301.)

A useful description of the services and programs available at the growing number of Indian Museums in North America.

INSIGHT GUIDE: NATIVE AMERICA. 1st ed. Edited by John Gattuso. APA Publications (HK) Ltd., 1993.

A guide to communities, cultures, and history of American Indians with a travel guide that includes dates of cultural and ceremonial events and a list of selected tribes and their addresses.

Marquis, Arnold. A GUIDE TO AMERICA'S INDIANS: CEREMONIALS, RESERVATIONS, AND MUSEUMS. Norman: University of Oklahoma Press, 1974.

Very useful, but with some omissions and inaccuracies. Appendices include listing of Indian museums, organizations, and publications, helpful for those visiting Indian lands and museums.

Murdock, George Peter and Timothy J. O'Leary. ETHNOGRAPHIC BIBLIOGRAPHY OF NORTH AMERICA. 4th ed. 5 vols. (Behavior Science Bibliographies Series) New Haven, CT: Human Relations Area Files, 1975.

A nearly complete listing of serious published accounts of Native American cultures. Organized by geographic area and by tribe. Tribal maps included.

NEWBERRY LIBRARY SERIES. The Newberry Library Center for the History of American Indian Bibliographic Series. Bloomington: Indiana University Press, 1972-.

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Sturtevant, William C. general editor. HANDBOOK OF THE NORTH AMERICAN INDIANS. Volume 8: California, 1978; Volume 15: Northeast, 1979; Volume 9: Southwest (Prehistory and Pueblos), 1980; Volume 10: Southwest (non-Puebloan Peoples); Volume 6: Subarctic, 1981; Volume 5: Arctic, 1984; Volume 11: Great Basin, 1986; Vol. 4: History of Indian-White Relations, 1988; Volume 7: Northwest Coast, 1990; others to follow until 20 volumes are completed. Washington, D.C.: Smithsonian Institution.

An encyclopedia summarizing knowledge about all Native peoples north of Mesoamerica, including cultures, languages, history, prehistory, and human biology. The standard reference work for anthropologist, historians, students, and the general public.

Weatherford, Elizabeth, and Seubert, Emelia, eds. NATIVE AMERICANS ON FILM AND VIDEO. Vol. 2. New York, NY: National Museum of the American Indian, 1988.

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Berkhofer, Robert F. THE WHITE MAN'S INDIAN: IMAGES OF THE AMERICAN INDIAN FROM COLUMBUS TO THE PRESENT. New York: Random House, 1979.

In examining how the White image of the Indian "as separate and single other, developed and persisted over time, the author illuminates contemporary views if Indian people as well. The book analyzes the stereotypes and images developed through the centuries by settlers, intellectuals, writers, artists, and government leaders.

Calloway, Colin G., editor. NEW DIRECTIONS IN AMERICAN INDIAN HISTORY. (D'Arcy McNickle Center Bibliographies in American Indian History, vol. 1) Norman: University of Oklahoma Press, 1988.

Driver, Harold E. INDIANS OF NORTH AMERICA. 2nd rev. ed. Chicago: University of Chicago Press, 1969.

Comprehensive, detailed, densely factual, with numerous maps. Differs from all other modern treatments in being arranged by topic rather than by regions and cultures. Strong on technology, material culture, and social organization.

Edmonds, David, ed. AMERICAN INDIAN LEADERS, STUDIES IN DIVERSITY. Lincoln and London: University of Nebraska Press, 1980.

Unlike Josephy's PATRIOT CHIEFS which portrays war chiefs' resistance to White culture, Edmonds' book treats other leaders of heroic stature, reflecting the wide diversity of Indian leadership.

Erdoes, Richard. CRYING FOR A DREAM: THE WORLD THROUGH NATIVE AMERICAN EYES. Santa Fe, NM: Bear & Company Publishing, 1989.

A collection of powerful archival and contemporary images illustrating American Indian ceremony, civil rights, and people and land. The accompanying texts consist of the words of those depicted in the photographs.

Josephy, Alvin M.'Jr. et al. WOUNDED KNEE: LEST WE FORGET. Seattle: University of Washington Press, 1992.

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Popular account of the Indians of North, Central, and South America from the time of man's emergence in the New World through recent times. Some illustrations and a good bibliography. (Also for students)

Josephy, Alvin M., Jr. THE PATRIOT CHIEFS, A CHRONICLE OF AMERICAN INDIAN RESISTANCE. New York: Viking Penguin, 1969.

Nine chapters, chronologically organized, revolve around Indian patriots such as Pontiac, Tecumseh, and Chief Joseph. Subjects from a wide selection of cultures, time periods, and geographic areas. (Also for students.)

________. NOW THAT THE BUFFALO'S GONE: A STUDY OF TODAY'S AMERICAN INDIAN. Norman: University of Oklahoma Press, 1984.

Kappler, Charles J., compiler. 1904-1941, INDIAN AFFAIRS: LAWS AND TREATIES. 5 vols. Reprint of 1941 ed. New York, NY: AMS Press, 1971.

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Leacock, Eleanor Burke and Nancy Oestreich Lurie, eds. NORTH AMERICAN INDIANS IN HISTORICAL PERSPECTIVE. Prospect Heights, IL: Waveland Press, Inc., 1988.

A first-rate collection of case study essays with a focus on recent Indian history and the pattern of Indian-White relations.

Rachlin, Carol K., and Marriott, Alice. AMERICAN EPIC: THE STORY OF THE AMERICAN INDIAN. New York: New American Library, 1970.

Emphasis on the impact of European settlement on various tribal cultures. A popular introduction to American Indians.

Nabokov, Peter, ed. NATIVE AMERICAN TESTIMONY: AN ANTHOLOGY OF INDIAN AND WHITE RELATIONS: FIRST ENCOUNTER TO DISPOSSESSION. San Bernardino, CA: Borgo Press, 1991.

A compendium of documents recording Indian-White relations over the past 500 years is told from the Indian perspective. Over 100 accounts, taken from a wide range of sources including traditional narratives, speeches, Indian autobiographies, reservation newspapers, personal interviews and letters, are included. This book is especially strong in its documentation of 20th century American Indian history.

NATIVE AMERICAN DIRECTORY: ALASKA, CANADA, AND THE UNITED STATES. 1982. Edited by Fred Synder. Published by the National Native American Co-Operative, P.O. Box 5000, San Carlos, AZ 85550-0301. (Directory of Native American events and organizations)

Spencer, Robert F., and Jennings, Jesse D., et al. THE NATIVE AMERICANS: ETHNOLOGY AND BACKGROUNDS OF THE NORTH AMERICAN INDIANS. 2nd ed. New York: Harper and Row, 1977.

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Spicer, Edward H. A SHORT HISTORY OF THE INDIANS OF THE UNITED STATES. Melbourne, FL: Krieger Publishing Col, 1983.

A brief historical summary from the viewpoint of Indian cultural development and Indian-Indian relations. Second half of the book is a collection of documents, divided into four sections: Indian History as seen by Indians, White Policy, White Viewpoints, Indian Prophets and Spokesmen. (Could be used by senior high school students as well.)

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An autobiographical narrative by a Kiowa novelist and poet.

Neihardt, John G. WHEN THE TREE FLOWERED: THE STORY OF EAGLE VOICE, A SIOUX INDIAN. Lincoln: Univ. of Nebraska Press, 1991.

Neihardt, John G. BLACK ELK SPEAKS. Lincoln: University of Nebraska Press, 1979.

The following distributors have films available on American Indians and Alaskan Natives:

Documentary Educational Resources
101 Morse St.
Watertown, MA 02172 (617) 926-0491

Pennsylvania State University
Audio Visual Services
Special Services Bldg.
University Park, PA 16802 (814) 863-3103

Extension Media Center
University of California
Berkeley, CA 94720 (510) 642-0460

National Film Board
The Canadian Embassy
1746 Massachusetts Ave., N.W.
Washington, D.C. 20036

Native American Public Broadcasting Consortium, Inc.,
P. O. Box 83111
Lincoln, NE 68501
(402) 472-3522.

The Native American Videotapes and Archives Catalog
Institute of American Indian Arts
Cerrillos Road
Santa Fe, NM 87501
(505) 988-6423

In addition to the above distributors, the National Museum of the American Indian publishes Native Americans on Film and Video. Write or call:

The National Museum of the American Indian
Broadway at 155th St.
New York, NY 10021
(212) 283-2420.

TEACHING KITS AND OTHER MATERIALS

Teaching Kits and Curricula:

TEACHING ABOUT NATIVE AMERICANS. National Council for the Social Studies, Bulletin No. 84, 1990. National Council for the Social Studies, 3501 Newark St., N.W., Washington, D.C. 20016-3167; (202) 966-7840. $10.95 (soft cover)

Lesson plans cover the following topics: environment and resources, culture and diversity, change and adaptation, conflict and discrimination, and current issues for Native Americans. The last section, "Resources for Teachers and Students," includes criteria for evaluation educational materials and an "Indian Awareness Inventory" of 40 true or false questions.

THE NATIVE PEOPLE OF THE NORTHEAST WOODLANDS. An elementary curriculum produced by the National Museum of the American Indian, 1989. National Museum of the American Indian, Broadway at 155th St., New York, NY 10031; (212) 283-2420. $35.00

The Delaware (Lenape) and the Six Nations Iroquois are the focus of this curriculum in a three-ring binder notebook. Forty-seven classroom activities are found in lesson plans whose topics are: cultural diversity and environment, early times, language, hunting and fishing, harvest, family, oral traditions, clothing, government, life today. A resource section provides information on publications, audio-visuals, powwows, Native American supplies, and governments today.

KEEPERS OF THE EARTH: NATIVE AMERICAN STORIES AND ENVIRONMENTAL ACTIVITIES FOR CHILDREN by Michael J. Caduto and Joseph Bruchac, 1989. Fulcrum Publishing, Golden, Colorado. $19.95 (hard cover). Special discounts available. Teacher's Guide also available. Primarily for first through sixth grade.

Winner of the New York State Outdoor Education Association Annual Art and Literary Award (1990), this book combines Native American stories and environmental education activities to help students understand all aspects of the earth and to teach "positive social and environmental skills."

THE NATIVE AMERICAN SOURCEBOOK: A TEACHER'S RESOURCE OF NEW ENGLAND NATIVE PEOPLES by Barbara Robinson. Concord Museum, P.O. Box 146, Concord, MA 01742. Grades 1 & 2. $15 plus $3 postage and handling.

The sourcebook contains curriculum materials, teacher's guides, background information, activity sheets, extensive bibliography, and resource listing.

THE WABANAKIS OF MAINE AND THE MARITIMES. **A resource book about Penobscot, Passamaquoddy, Maliseet, Micmac, and Abenaki Indians. By the American Friends Service Committee, 1989. Grades 4 through** 8. American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102-1479. $17.00; $20.00 Canada.

This 506 page resource manual covers the history of the Wabanaki, their government and politics, land and treaties, effects of the American Revolution, Indian-White relations, and contemporary life. Also included are 180 pages of lesson plans relating to the subject topics and readings of Wabanaki legends, stories from or about different periods in history from 1400 to the 1920's, and interviews with Wabanaki people today. The section, "Fact Sheets," covers information about material culture, political, social, and spiritual life, and games and crafts "to try." Also included are a resource listing and a bibliography.

Below are listed only films which can be highly recommended for junior high and high school students.

Prehistory/Archeology:

THE ODYSSEY SERIES. (DER) (annotations from ODYSSEY)

The Chaco Legacy. 59 min. 1980. (DER)

"Over 900 years ago the inhabitants of Chaco Canyon, New Mexico, undertook one of the most comprehensive building projects ever -- an extensive water- control system, a network of roads connecting 70 Pueblos, and several mammoth structures such as the 800-room Pueblo Bonito. How and why these people developed such a sophisticated technology is only now becoming clear after 50 years of study."

Myths and the Moundbuilders. 59 min. 1981. (DER)

"Centuries before the Spanish and French explored the Mississippi, American Indians along the vast interior river system had constructed huge earth mounds for burying and honoring their dead and for use as ceremonial centers. Myths about the moundbuilders abounded in the 19th century. But over the last 100 years researchers have begun to look closely at the mounds for clues to the prehistoric American who built them..."

Seeking the First Americans. 59 min. 1980. (DER)

"Archeologists from Texas to Alaska search for clues to identify of the first people to tread the American continent -- the early hunters who between 11,000 and 50,000 years ago crossed the Bearing Strait in Pursuit of game."

4 - Butte - 1: A Lesson in Archaeology. 33 min. 1968. (Penn)

Detailed excavation of a Maidu Indian village in California by a group of U.C.L.A. Faculty and students. Visually an exciting film to view.

Eskimo/Inuit:

The Alaskan Eskimo. (Alaska Native Heritage Film Project) Available from DER

Four films, now on video, documenting contemporary Alaskan Eskimo life, the integration of the new into the old. The films were made in the 1970's with the cooperation of the villages filmed.

At the Time of Whaling. color. 38 min.
From the First People. color. 45 min.
On the Spring Ice. color. 45 min.

Tununeremuit: The People of Tununak. color. 35 min.

Netsilik Eskimo Series (Penn)

A series of fine ethnographic films made in the 1960's as part of the school curriculum, Man, A Course of Study. The Netsilik Eskimo live in the Pelly Bay region of Northern Canada, and the films recreate life as it was in the early 20th century before major acculturation. The films have little narration, the action and natural sounds conveying the details of the scene. Emphasis is on the ecological adaptation and subsistence modes of the Netsilik. All films are in color and are 30 minutes each.

At the Winter Sea-Ice Camp: Parts 1-4 (midwinter)
At the Spring Sea-Ice Camp: Parts 1-3 (late winter)
Jigging for Lake Trout (late winter)
Stalking Seal on the Spring Ice: Parts 1-2 (spring)
Group Hunting on the Spring Ice: Parts 1-3 (spring)
Building a Kayak: Parts 1-2 (early summer)
Fishing at the Stone Weir: Parts 1-2 (midsummer)
At the Caribou Crossing Place: Parts 1-2 (early autumn)
At the Autumn River Camp: Parts 1-2 (late autumn)

Nanook of the North. 51 min. b/w. 1922. (Penn)
65 min. b/w. 1976, rev. ed.

Classic ethnographic documentary by Robert Flaberty. Biographical film of one family. Dramatic and visual account of their seasonal round, communal life, and dependency on the environment. Revised edition made with musical score. Both excellent for classroom use.

Village of no River. 50 min. color. 1981. (Distributed by The Newark Museum, 49 Washington St., P.O. Box 540, Newark, NJ 07101.)

Film tells the story of a small Alaskan Eskimo Village of Kwigillingok and its people.

The Living Stone. 22 min. color. (Distributed by New York University Film Library, 26 Washington Place, New York, NY 10003.)

"An evocative picture of a spring and summer among a few Eskimo at Cape Dorset in Canada's eastern Arctic, showing the inspiration, often related to belief in the supernatural, behind their stone, ivory and bone carvings."

Eskimo Artist: Kenojuak. 20 min. (Penn)

Beautifully told story of Kenojuak, a Cape Dorset artist, whose words tell the poetic story of her life and art.

Subarctic:

Glooscap. 12 min. color. (NFB)

Beautiful visualization of the MicMac creation myth.

Paddle to the Sea. 28 min. color. (NFB)

Re-creation of the classic story of the journey of a carved Indian canoe from the headwaters of the St. Lawrence River to the sea.

Northeast:

Cree Hunters of Mistassini. 88 min; 59 min. version in film & video (DER)

Documentary on the subsistence hunting culture of the Cree Indians in James Bay area of Quebec. Follows three families on their hunting trip, and illustrates some of the conflicts between the old and the new ways.

Our Lives in our Hands. 49 min. color (DER)

This documentary examines split ash basketmaking as a means of economic and cultural survival for the Micmac Indians of northern Maine. This documentary of rural off-reservation Indian artisans aims at breaking down stereotypical images. First person commentaries are augmented by authentic 17th century Micmac music.

Northwest Coast:

The Loon's Necklace. 11 min. color. (Penn)

Dramatization of an Indian legend showing the Indians' sensitivity to the moods of nature.

Crooked Beak of Heaven. 52 min. color. (UCEMC) (part of The Tribal Eye Series)

A view of traditional ceremonies of the Gitskan, Haida, and Kwakiutl Indians of the Northwest Coast.

Box of Treasures. 28 min. color film & video (DER)

"In 1921 the Kwakiutl people of Alert Bay, British Columbia, held their last secret potlatch. Half a century later the splendid masks, blankets, and copper heirlooms that had been confiscated by the Canadian government were returned. The Kwakiutl built a cultural center to house these treasures and named it u'mista, `something of great value that has come back.' This film is eloquent testimony to the persistence and complexity of Kwakiutl society today...."

Southwest:

Dinshyin. 22 min. (UCEMC)

Ethnographic narrative describing the many peoples who have lived in northwestern Arizona, especially the Navajo. Use of art to illustrate the myths and legends integral to the history of Canyon de Chelly and Mesa Verde.

Dineh: Portrait of the Navajo. 77 min. (UCEMC)

Film contrasts traditional Navajo life, family structure, and values with today's land disputes; entire narration by Navajos themselves.

Hopi. 58 min. (Distributed by Wayne Ewing Films, Box 32269, Washington, D.C. 20007.)

Excellent film focusing on contemporary problems as well as traditional life.

California:

Ishi in Two Worlds. 19 min. (Penn)

Story of Ishi, chief and last survivor of the Yahi tribe in California. Film is made from still photographs -- good to use with book by Theodora Kroeber (see student bibliography).

Modern Conditions:

Indian Self-Rule: A Problem of History. 58 min. videocassette (DER)

"The Indians of North America own less than 2% of the land first settle by their ancestors. This video traces the history of White-Indian relations from 19th century treaties through the present, as tribal leaders, historians, teachers, and other Indians gather at a 1983 conference organized to reevaluate the significance of the Indian Reorganization Act of 1934. The experience of the Flathead National of Montana, the Navajo Nation of the Southwest, and Quinault people of the Olympic Peninsula illustrate some of the ways Indians have dealt with shifting demands imposed upon them, from allotment to reorganization to termination and relocation. Particularly eloquent are Indian reflections upon the difficulties of maintaining cultural identities in a changing world and within a larger society that view Indians with ambivalence."

NATIVE AMERICAN QUESTIONS AND ANSWERS

Below are some answers to questions that visitors of all ages often ask when they explore the National Museum of the American Indian's exhibition galleries.

How many Native Americans are registered with the census?

During the 20th century, the United States Indian population has risen dramatically from the low of 250,000 in 1890. According to the 1990 census, there are more than 1.5 million Native Americans living in the United States. California had the largest Indian population according to the 1980 census and Oklahoma the largest in 1990. More than 40 million indigenous people reside in Latin America and Canada.

Where do Native Americans live?

Today thousands of Indian people live in large and small cities as well as in rural communities. According to the 1990 census, about 12,000 live in New York City. Others live on tribal lands or reservations ranging in size from a few acres to many thousands of acres. The United States government defines a reservation as an area of land that has been reserved for Indian use. There are about 280 reservations in the United States and 1/3 of the Indian population lives on them. New York State includes ten reservations, eight of which are federally recognized.

On reservations, the federal government often supports social services such as schools, hospitals and clinics, and community centers. However, each community is different. Traditional political systems often included chiefs elected for life, but during the 19th and 20th centuries most tribes adopted elective governments. In recent years, tribes have worked towards the goal of self-government--taking control of all programs and services run by the federal government.

Were Native American languages written before European contact?

Languages were not written with an alphabet system prior to European contact, but important information was often recorded with the use of mnemonic (memory) devices such as pictographs. When Europeans arrived, as many as 2,200 Indian languages were spoken in the Western Hemisphere, but many have not survived. As a result of recent tribal efforts and concern, some languages are being taught in schools and preserved by being recorded. Today about 200 Indian languages are spoken north of the Mexican border and some are bilingual or trilingual, speaking their native language, and English, French, or Spanish. In Central and South America, more than 400 languages are still in existance.

What do people wear today?

Everyday dress is the same as other Americans--Indian students often wear jeans, t-shirts, and tennis shoes to school. Hair styles are usually the same as other students, however, some Indian people believe hair is sacred and they prefer to keep it long as a symbol of Indian identity. When native people attend powwows they often dress in their traditional regalia which can include elaborately decorated buckskin dresses and shirts, feather headdresses, moccasins, calico shirts decorated with ribbons, special feather fans, and silver and beaded jewelry.

How do people worship and work?

Today there are adherents of various Christian denominations as well as traditional Indian religions. People attend churches of many different religions on the reservations. Many hold jobs in different types of professions--educators, lawyers, secretaries. Positions with the tribal governments, utility companies, and schools are among the possibilities on reservations. Some people manage businesses of their own.

What are powwows?

Social gatherings called powwows have evolved during the 20th century as important Indian events. These intertribal festivals are organized by Native Americans and serve to allow participants to affirm their Indian identity. Some travel thousands of miles to attend the social events which are scheduled throughout North America year round. The gatherings are usually open to the public and occur on weekends. Often included are special parades; dance and drum competitions; sporting events; booths of native foods, crafts, and other items for sale.

Which term, "Native American" or "American Indian," is correct?

Opinion varies among native people concerning which of these general terms should be used. Some prefer Native American because they feel the term "Indian" is erroneous, referring to the arrival of Christopher Columbus who thought he had arrived in the "Indies" (at this time the Indies meant Asia). Others prefer the term "American Indian" because they feel Native American can refer to anyone born in the Americas including those of European or African descent. However, there is agreement on the use of specific tribal names such as Mohawk, Navajo, Yupik, and Aymara--they are much preferred by Indian people. Many groups also prefer special Indian names. The Navajo, for example, call themselves the Dineh ("the people") and the Iroquois use Hodenosaunee ("people of the longhouse"). The Museum's Education Department uses particular tribal or Indian names whenever possible, and both of the general terms--Native American and American Indian--in programs and publications when needed.

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What are common American Indian stereotypes?

Probably the most common Indian stereotype consists of a Plains warrior, in full ceremonial regalia, atop a galloping horse. This visual image was probably first portrayed in the Wild West shows which traveled throughout the United States at the turn-of-the-century. Vaudeville shows, films, and, finally, television also adopted this commercialized representation. The Plains warrior image is not wholly inaccurate, but it is a stereotype because it portrays only a small segment of Native American culture. For example, most native people did not wear war bonnets and many traveled principally by foot or canoe. Other inaccurate stereotypes include telling students to sit "Indian style," the use of the word "how" as a greeting, and referring to drums as "tom-toms." Having an accurate understanding of the great variety of native cultures hemisphere-wide contributes to an important awareness of cultural diversity which should be stressed in educational programs.

How did the original people first come to the Americas?

Many Indian tribes recall their early history through stories which describe spirits ascending from the underground or from the sea into the present world and others tell of special supernatural beings descending from the sky. In these creation stories or oral traditions, the spirits often create "the people" after arriving in the present-day world.

Most scientists believe that the first Americans crossed a large land bridge connecting Siberia and Alaska perhaps as recently as 12,000 B.C. or as long ago as 40,000 B.C. The land bridge was so wide (about 1,000 miles) that the people crossing it probably had no idea they were traveling across a relatively small land area into a much larger one--they were hunters following game such as bison, wooly mammoths, and caribou. What is left of the land bridge today is known as the Bering Strait Islands, off the coast of Alaska.

What were American Indian homes like during historic times?

Homes were very different throughout the Americas. Climate and natural resources determined the materials and sometimes the structure of houses. Wood and bark, plentiful along the Northwest Coast of Canada and in the northeast, was often used to construct longhouses which held large extended families. In other areas, such as the grasslands of the plains, where wood was scarce, animal hides, especially those of the buffalo (more correctly bison), were used to make the portable tent or tipi homes needed for a hunting way of life. Some southwest houses were built of adobe bricks made from mud mixed with local grasses. In South America, Indian groups in the Amazonian rainforests constructed their longhouses of palm trees, while those living in the Andes mountains built their houses of wood and stone. The Inuit lived in igloos (which could be built of ice, snow, stone, skins, canvas, or sod) while the Florida Seminoles built grass-thatched huts known as chickees. Many of these house types, such as the chickees, tipis, and igloos, are still in use, at least for part of the year.

Home shapes varied; some of the more unusual forms included cone-shaped, rounded, and six-sided. Houses could be small (Great Lakes area wigwams held a single family) or very large (northeast longhouses accommodated 60 people or more). Tribes often had several different types of homes which were constructed according to the climate and season. The wide variety of homes is one example of the many different aspects of cultural diversity throughout the hemisphere.

How did the Museum acquire its collection?

Most of the artifacts were acquired by the Museum's founder, George Gustav Heye from the 1890's until the late 1950's. With family inheritances he financed field trips conducted by renowned archaeologists and ethnologists. Ethnologists usually purchased pieces from those that made or owned them while archaeologists usually found artifacts buried in sites. The collection grew rapidly and in 1916 Heye established the Museum. By the time he died in 1957, the collection numbered about a million objects. The artifacts represent Indian cultures from throughout the Western Hemisphere and span a time period of more than 10,000 years. The collection is the largest of its type in the world, and it continues to grow through donations and acquisitions.

1991.
National Museum of the American Indian
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Information from the

National Museum of Natural History

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ORIGIN OF THE AMERICAN INDIANS

The American Indians are physically Mongoloids and thus must have originated in eastern Asia. The differences in appearance of the various New World tribes in recent times are due to (1) the initial variability of their Asian ancestors; (2) adaptations over several millennia to varied New World environments; and (3) different degrees of mixing in post-Columbian times with people of European, African, and Asian origins. Differences from their relatives in northeastern Asia are also due to changes in the latter populations after the separation.

Bering Strait, where the Eastern and Western Hemispheres face one another across a narrow strip of water, is the most likely place for migrating groups to have crossed into the New World. There is not sufficient evidence for immigration via other routes before the Norse arrivals in Greenland and Newfoundland about A.D. 1,000, and if indeed any other early voyages occurred, they were insignificant for the origins and composition of New World populations.

Just when the Paleo-Indians--the first inhabitants of the Americas--entered the Americas is still under investigation. The prevailing theory calls for bands of interior hunters passing over the Bering Land Bridge, when sea levels were as much as 300 feet below at the end of the last Ice Age, and preceding through an "ice-free corridor" between the Laurentide and Cordilleran ice sheets to reach unglaciated lands to the south. Another theory calls for a coastal movement along the southern edge of the Land Bridge by early sea-adapted peoples. Certainly Paleo-Indians were well established south of the ice sheet by 12,000 years ago. Yet those probably were not the first arrivals. Sites and artifacts claimed to be older than this are gaining acceptance, but anything dated older than about 14,000 years ago, the date when rising sea levels submerged with Bering Land Bridge, separating Asia from the Americas, is still regarded with skepticism. However, some scholars do feel that humans were in North America at least by 20,000-25,000 years ago.

At no time, however, was the peopling of the New World a mass movement of people. More likely it was a trickle of small groups or bands entering from Asia over thousands of years. Among the last to arrive were the ancestors of the Eskimos who, settling along the Arctic coasts, effectively ended the migrations.

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ANTHROPOLOGY OUTREACH
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ERASING NATIVE AMERICAN STEREOTYPES

How can we avoid stereotypes about Native Americans when we are teaching, selecting textbooks, or designing exhibits and public programs?

Cultural institutions reflect current issues of society. Both museums and schools are wrestling with new sensitivities and concerns with cultural diversity. For instance, at a recent Smithsonian symposium on Contemporary American Indian Art, several Native American artists asked why their paintings and sculpture are rarely shown at fine arts museums, but are more likely to be exhibited at anthropology and natural history museums. Native American artists also question why their work is not combined with other American artists' work in shows on American art (Kaupp, 1990).

In directing an alternative school for Native American children in Chicago, June Sark Heinrich found many misnomers and false ideas presented by teachers as they instructed students about the history and the heritage of Native peoples. She devised ten classroom "don'ts" to help teachers correct these common errors. The D'Arcy McNickle Center for the History of the American Indian at the Newberry Library in Chicago recently began designing a sample checklist for evaluating books about American Indian history.

This *Anthro.Notes* Teacher's Corner combines the two approaches. The questions that follow provide teachers and museum educators with ways to evaluate their own teaching and criteria to evaluate the materials they use.

1. Are Native Americans portrayed as real human beings with strengths and weaknesses, joys and sadnesses? Do they appear to have coherent motivations of their own comparable to those attributed to non-Indians?

2. In books, films, comic strips and curriculum materials, do Native Americans initiate actions based on their own values and judgments, rather than simply react to outside forces such as government pressure or cattle ranchers?

3. Are stereotypes and clichés avoided? References should not be made to "obstacles to progress" or "noble savages" who are "blood thirsty" or "child-like" or "spiritual" or "stoic". Native Americans should not look like Hollywood movie "Indians," whether Tonto from the Lone Ranger days or Walt Disney's recent portrayals. Native Americans are of many physical types and also have European, African or other ancestry. Just as all Europeans or African-Americans do not look alike, neither do Native Americans.
Heinrich urges that television stereotypes should not go unchallenged. For example, "when Native Americans fought, they were thought more `savage' than the Europeans and were often less so. Help children understand that atrocities are a part of any war. In fact, war itself is atrocious. At least, the Native Americans were defending land they had lived on for thousands of years. If Native Americans were not `savage warriors,' neither were they `noble savages.' They were no more nor less noble than the rest of humanity."

Television, especially old movies, often portrays the "Indian" speaking only a few words of English, often only "ugh." Yet anthropologists have carefully documented the complexity of Native American

languages. At least 350 different languages were spoken in North America when William Bradford and the rest of the Puritans first stepped ashore in Massachusetts.
Stereotypes can be defused if teachers check their own expressions and eliminate those such as "You act like a bunch of wild Indians" or "You are an Indian giver." In a similar way, do not use alphabet cards that say A is for apple, B is for ball, and I is for Indians. It may seem trivial, but Heinrich argues that such a practice equates a group of people with things.

4. If the material is fiction, are the characters appropriate to the situations and are interactions rooted in a particular time and place? If they are, a particular group such as the Navajo or Chippewa living at a specific moment in history will be more likely to be brought accurately to life.

5. Do the materials and the teacher's presentation avoid loaded words (savage, buck, chief, squaw) and an insensitive or offensive tone?

6. Are regional, cultural, and tribal differences recognized when appropriate? As everyone knows but does not always put into practice, before the Europeans came there were no people here that called themselves "Indians." Instead, there were and still are Navajo or Menominee or Hopi, or Dakota, or Nisqually, or Tlingit, or Apache. Instead of teaching about generalized Indians or "Native Americans," study the Haida, or Cree, or Seminole.

7. Are communities presented as dynamic, evolving entities that can adapt to new conditions, migrate to new areas, and keep control of their own destinies? Too many classroom materials still present Native American traditions as rigid, fixed, and fragile. For example, some filmstrips and books may have titles like "How the Indians Lived," as though there are not any Indian people living today. In fact, over two million Native Americans live in what is now the United States, about half of them live in cities and towns and the other half on reservations or in rural areas.

8. Are historical anachronisms present? The groups living here prior to the 1540's did not have horses, glass beads, wheat, or wagons. Can your students determine why that is the case and do they understand that these items were all introduced by Europeans?

9. Are captions and illustrations specific and appropriate for a specific time and place? (Wrapped skirts in the Arctic, feather bonnets in the North Pacific Coast, or totem poles in the Plains never existed.) Are individuals identified by name when possible?

10. Are the different Native Americans viewed as heirs of a dynamic historical tradition extending back before contact with Europeans? Similarly, Native American groups should not be equated with other ethnic minorities. The fact is that Native American tribes--by treaty rights--own their own lands and have other rights that are unique to the descendants of the real Natives of America, because they are that. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, confirm that status.

11. If you have Native American children in your class, do not assume that they know all about their own ancestry and the ancestry of all Native Americans. All children including Native American children need to be taught about the Native American heritage, which, in a very real sense, is the heritage of everybody living in the U.S. today. Culture and ideas, after all, are learned and not inherent from birth.

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TEACHING ACTIVITY

Instructions for NORTH AMERICAN MYTHS AND LEGENDS

1. Divide the class into six groups and assign each group one story. Each group chooses a leader.
2. Members of each group read the story silently taking notes on details which reflect: a) the natural environment; b) the relationship between the human and nonhuman world; c) explanations of natural phenomena; d) values of the society; e) special roles within the society; f) view of the supernatural.
3. Each group discusses its myth for 10 minutes using the above categories as a guide.
4. Whole class convenes. Each group leader reads his/her story aloud and summarizes the group's ideas about the story. The classroom teacher can add other relevant details to more fully illuminate meaning and significance of the story.
5. Optional: Teacher might end the activity by reading the King James version of Genesis to illustrate all peoples have creation stories to explain origins. Also that the Judeo-Christian tradition has parallels to other stories such as the Earthmaker. These parallels should provide interesting class discussion.

NATIVE AMERICAN MYTHS AND LEGENDS

CREATION STORY (Netsilik Eskimos-Canada)

In the earliest times on earth, there were no animals in the sea. People did not need blubber for fires, because newly drifted snow would burn. Great forests grew on the bottom of the sea. From them came the pieces of driftwood that still wash up on our shores. In those days, there was no ice on the sea. This is a distant memory of the time when the first people lived on the earth.

Everything was in darkness then. The lands and the animals could not be seen. Both men and animals lived on earth, but there was no difference between them. Men could become animals and animals could become men, and they all spoke the same language.

In the very earliest times, men were not as good as hunters are today, and their weapons were few. So they had little food, and sometimes they had to eat the earth itself. Everything came from the ground, and people lived on the ground. They did not have all the rules to follow that we do today. There were no dangers to threaten them, but there were no pleasures either.

That was the time when magic words were made. Suddenly a word would become powerful and could make things happen, and no one could explain why. It was always dark until once a hare and a fox had a talk. "Darkness, darkness," said the fox. He wanted to steal from caches in the darkness. "Day, day," said the hare. He wanted the light of day so he could find a place to feed. And suddenly day came, for the hare's words were more powerful than the fox's. Day came, and was replaced by night, and when night had gone, day came again.

In those early times there were only men and no women. There is an old story that tells how women came from men. One time the world collapsed and was destroyed, and great showers of rain flooded the land. All the animals died, and the world was empty. Then two men grew up out of the earth. They married, for there was no one else, and one man sang a song to become a woman. After a while they had a child, and they were the first family.

In those early ages, women often could not have children so the earth had to help. Women went out searching for children who had grown up out of the earth. A long search was needed to find boys, but there was no need to go far to find girls. This is the way the earth gave children to the first people, and in that way they became many.

(Knud Rasmussen, compiler. THIS WORLD WE KNOW: BELIEFS AND TRADITIONS OF THE NETSILIK ESKIMO. Cambridge, MA: Education Development Center, 1967.)

THE SHAMAN IN THE MOON (Bering Sea Eskimos-Alaska)

A Malamut shaman from Kotzebue Sound near Selawik Lake told me that a great chief lives in the moon who is visited now and then by shamans who always go to him two at a time, as one man is ashamed to go alone. In the moon live all kinds of animals that are on the earth, and when any animal becomes scarce here the shamans go up to the chief in the moon and, if he is pleased with the offerings that have been made to him, he gives them one of the animals that they wish for, and they bring it down to the earth and turn it loose, after which its kind becomes numerous again.

The shaman who told me the foregoing said he had never been to the moon himself, but he knew a shaman who had been there. He had been up only as high as the sky, and went up that high by flying like a bird and found that the sky was a land like the earth, only that the grass grew hanging downward and was filled with snow. When the wind blows up there it rustles the grass stems, loosening particles of snow which fall down to the earth as a snowstorm.

When he was up near the sky he saw a great many small, round lakes in the grass, and these shine at night to make the stars. The Malemut of Kotzebue Sound also say that the north wind is the breath of a giant, and when the snow falls it is because he is building himself a snow house and the particles are flying from his snow shovel. The sound wind is the breath of a woman living in the warm southland.

(Edward W. Nelson, "The Eskimo About Bering Strait," Smithsonian Institution 18th Annual Report of the Bureau of American Ethnology, Wash., D.C., 1900.

HOW THE SUN CAME (Cherokee)

There was no light anywhere, and the animal people stumbled around in the darkness. Whenever one bumped into another, he would say, "What we need in the world is light." And the other would reply, "Yes, indeed, light is what we badly need."

At last the animals called a meeting and gathered together as well as they could in the dark. The red-headed woodpecker said, "I have heard that over on the other side of the world there are people who have light."

"Good, good!" said everyone.

"Perhaps if we go over there, they will give us some light," the woodpecker suggested.

"If they have all the light there is," the fox said, "they must be greedy people, who would not want to give any of it up. Maybe we should just go over there and take the light from them."

"Who shall go?" cried everyone, and the animals all began talking at once, arguing about who was the strongest and ran fastest, who was best able to go and get the light.

Finally the 'possum said, "I can try. I have a fine big bushy tail, and I can hide the light inside my fur."

"Good! Good!" said all the others, and the 'possum set out.

As he traveled eastward, the light began to grow and grow, until it dazzled his eyes, and the 'possum screwed his eyes up to keep out the bright light. Even today, if you notice, you will see that the 'possum's eyes are almost shut, and that he comes out of his house only at night.

All the same, the 'possum kept going, clear to the other side of the world, and there he found the sun. He snatched a little piece of it and hid it in the fur of his fine bushy tail, but the sun was so hot it burned off all of the fur, and by the time the 'possum got home his tail was as bare as it is today.

"Oh, dear!" everyone said. "Our brother has lost his fine bushy tail, and still we have no light."

"I'll go," said the buzzard. "I have a better sense than to put the sun on my tail. I'll put it on my head."

So the buzzard traveled eastward till he came to the place where the sun was. And because the buzzard flies so high, the sun-keeping people did not see him, although now they were watching out for thieves. The buzzard dived straight down out of the sky, the way he does today, and caught a piece of the sun in his claws. He set the sun on his head and started for home, but the sun was so hot that it burned off all his head feathers, and that is why the buzzard's head is bald today.

Now the people were in despair. "What shall we do? What shall we do?" they cried. "Our brothers have tried hard; they have done their best, everything a man can do. What else shall we do so we can have light?"

They have do the best a man can do," said a small voice from the grass, "but perhaps this is something a woman can do better than a man."

"Who are you?" everyone asked. "Who is that speaking in a tiny voice and hidden in the grass?"

"I am your Grandmother Spider," she replied. "Perhaps I was put in the world to bring you light. Who knows? At least I can try, and if I am burned up it will still not be as if you had lost one of your great warriors."

Then Grandmother Spider felt around her in the darkness until she found some damp clay. She rolled it in her hands, and molded a little clay bowl. She started eastward, carrying her bowl, and spinning a thread behind her so she could find her way back.

When Grandmother Spider came to the place of the sun people, she was so little and so quiet no noticed her. She reached out gently, and took a tiny bit of the sun, and placed it in her clay bowl. Then she went back along the thread that she had spun, with the sun's light growing and spreading before her, as she moved from east to west. And if you will notice, even today a spider's web is shaped like the sun's disk and its rays, and the spider will always spin her web in the morning, very early, before the sun is fully up.

"Thank you Grandmother," the people said when she returned. "We will always honor you and we will always remember you."

And from then on pottery making became woman's work, and all pottery must be dried slowly in the shade before it is put in the heat of the firing oven, just as Grandmother Spider's bowl dried in her hand slowly, in the darkness, as she traveled toward the land of the sun.

(Alice Marriott and Carol K. Rachlin. AMERICAN INDIAN MYTHOLOGY. New York: Thomas Y. Crowell Co., 1968.)

CREATION OF THE ANIMAL PEOPLE (Okanogan - S.W. Oregon)

The earth was once a human being. Old-One made her out of a woman. "You will be the mother of all people," he said.

Earth is alive yet, but she has been changed. The soil is her flesh; the rocks are her bones; the wind is her breath; trees and grass are her hair. She lives spread out, and we live on her. When she moves, we have an earthquake.

After changing her to earth, Old-One took some of her flesh and rolled it into balls, as people do with mud or clay. These balls Old-One made into the beings of the early world. They were the ancients. They were people, and yet they were at the same time animals.

In form, some of them were like the animals; some were more like people. Some could fly like birds; others could swim like fishes. In some ways the land creatures acted like animals. All had the gift of speech. They had greater powers and were more cunning than either animals or people. And yet they were very stupid in some ways. They knew that they had to hunt in order to live, but they did not know which beings were deer and which were people. They thought people were deer and often ate them.

Some people lived on the earth at that time. They were like the Indians of today except that they were ignorant. Deer also were on the earth at that time. They were real animals then too. They were never people or ancient animal people, as were the ancestors of most animals. Some people say that elk, antelope and buffalo also were always animals, to be hunted as deer are hunted. Others tell stories about them as if they were ancients of half-human beings.

The last balls of mud Old-One made were almost all alike and were different from the first ones he made. He rolled them over and over. He shaped them like Indians. He blew on them and they became alive. Old-One called them men. They were Indians, but they were very ignorant. They did not know how to do things. They were the most helpless of all creatures Old-One made. Some of the animal people preyed on them and ate them.

Old-One made both male and female people and animals, so that they might breed and multiply. Thus all living things came from the earth. When we looked around, we see everywhere parts of our mother.

Most of the ancient animal people were selfish, and there was much trouble among them. At last Old-One said, "There will soon be no people if I let things go on like this."

So he sent Coyote to kill all the monsters and other evil beings. Old-One told Coyote to teach the Indians the best way to do things and the best way to make things. Life would be easier and better for them when they were no longer ignorant. Coyote then traveled on the earth and did many wonderful things.

(Ella E. Clark. INDIAN LEGENDS OF THE PACIFIC NORTHWEST. Berkeley: Univ. of California Press, 1953.)

HOW COYOTE GOT HIS SPECIAL POWER (Okanogan - S.W. Oregon)

In the beginning of the world, Spirit Chief called a meeting of all the animal people.

"Some of you do not have names yet," he said when they had gathered together. "And some of you do not like the names you have now. Tomorrow, before the sun rises I will give a name to everyone. And I will give each an arrow also."

"Come to my lodge as soon as the darkness is gone. The one who gets there first may choose the name he wants and I will give him the longest arrow. The longest arrow will mean that he will have the most power."

As the people left the meeting, Coyote said to his friend Fox, "I'm going to be there first. I don't like my name. I want to be called Grizzly Bear or Eagle."

Fox laughed. "No one wants your name. You may have to keep it."

"I'll be there first," repeated Coyote. "I won't go to sleep tonight."

That night he sat by his fire and stayed awake for a long time. Owl hooted at him. Frog croaked in the marshes. Coyote heard them all. But after the stars had closed their eyes, he became very sleepy. His eyelids grew heavy.

"I will have to prop my eyes open."

So he took two small sticks and propped his eyelids apart. "Now I can stay awake."

But soon he was fast asleep, and when he awoke, the sun was making shadows. His eyes were dry from being propped open, but he ran to the lodge of the Spirit Chief.

"I want to be Grizzly," he said, thinking he was the first one there. The lodge was empty except for Spirit Chief.

"That name is taken, and Grizzly Bear has the longest arrow. He will be chief of the animals on the earth."

"Then I will be Eagle."

"That name is taken, and Eagle has the second arrow. Eagle will be the chief of the birds."

"Then I will be Salmon."

That name is taken, and Salmon has the third arrow. Salmon will be the chief of all the fish. Only the shortest arrow is left, and only one name--Coyote."

And the Spirit Chief gave Coyote the shortest arrow. Coyote sank down beside the fire of the Spirit Chief. His eyes were still dry. The Spirit Chief felt sorry and put water in his eyes. Then Coyote had an idea.

"I will ask Grizzly Bear to change with me."

"No," said Grizzly, "I cannot. Spirit Chief gave my name to me."

Coyote came back and sank down again beside the fire in the big lodge. Then Spirit Chief spoke to him.

"I have special power for you. I wanted you to be the last one to come. I have work for you to do, and you will need this special power. With it you can change yourself into any form. When you need help, call on your power."

"Fox will be your brother. He will help you when you need help. If you die, he will have power to bring you to life again."

"Go to the lake and get four tules. Your power is in the tules. Then do well the work I will give you to do."

So that is how Coyote got his special power.

(Ella E. Clark. INDIAN LEGENDS OF THE PACIFIC NORTHWEST. Berkeley:
Univ. of California Press, 1953.)

WINNEBAGO INDIAN CREATION STORY

In the beginning Earthmaker was alone. Earthmaker was sitting in space when he came to consciousness. Nothing was to be found anywhere. He began to think of what he was to do and finally he cried. Tears flowed from his eyes and fell below where he was sitting. After a while he looked below and saw something bright. The bright objects were tears, of which he had not been aware and, which falling below, had formed the present waters. They became the seas of today.

Then Earthmaker began to think again. He thought, "Thus it is whenever I wish anything. Everything will become the water of the seas." So he wished for light and it became light. Then he thought, "It is as I have supposed; the things that I wished for, come into existence as I desired." Then he again thought and wished for this earth and the earth came into existence. Earthmaker looked at the earth and he liked it, but it was not quiet. It moved about as do the waves of the sea. Then he made the trees and he saw that they were good. But even these did not make the earth quiet. It was however almost quiet. Then he created the four cardinal points and the four winds. At the four corners of the earth he placed them as four great and powerful spirits, to act as weights holding down this island earth of ours. Yet still the earth was not quiet. Then he made four large beings and threw them down toward the earth and they were pierced through the earth with their heads eastward. They were really snake-beings. Then it was that the earth became still and quiet. Now he looked upon the earth and he liked it.

Again he thought of how things came into existence as he desired. So he spoke: "I shall make a man like myself in appearance." So he took a piece of earth and made it like himself. Then he talked to what he had created but it did not answer. He looked at it again and saw it had no mind or thought. So he made a mind for it. But again it did not answer. Then he made it a tongue. Then he talked to it again but it did not answer. So he looked at it and he saw that it had no soul. So he made it a soul. He talked to it again and then it very nearly said something but could not make itself intelligible. So Earthmaker breathed into his mouth and talked to it and it answered.

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